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THE RELIGIOUS & PHILOSOPHICAL JOURNAL

Entered as Second-Class Mail Matter, at the Post-Office in San Francisco, Cal.

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VOL. 36.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, FEBRUARY 2, 1899.

1429 Market-st.
Between 10 & 11th-Sts.

No. 5.

THE BORDERLAND.

Visit from Spirit Kate Field.

It is evident that there is about us another realm in close correspondence with this; it is evident that the world of the Seen is simply a facsimile of another world which is the Unseen; a world of the ethereal where this is of the material. This unseen realm (and we must remember that the unseen is not the invisible, for it may be, and is, perceived by our spiritual faculties)—this unseen realm is in the closest magnetic relation to the realm of the seen. It is the world with which we are in perpetual relations of action and reaction; the world whose inhabitants are our friends, who have put off the earthly form and gone on to this finer and more potent life. If this hypothesis is true, is it not a fact of tremendous importance, of fairly overwhelming magnitude? Is it not, indeed, one which readjusts all our preconceived theories of life? The accumulated human experiences of nineteen centuries now enable man to enter on a far more intelligent comprehension of spiritual laws than has before been possible. Jesus alluded to these when he said: "I have many things to tell you, but ye cannot bear them now." Could the child in the kindergarten bear the knowledge unfolded in the college classroom? Individuals, like St. Paul, for instance, who can bear the larger knowledge, then have always been; but so interlinked is our humanity that the race as a whole cannot advance beyond the average progress of all its members. It is perfectly conceivable that now, on the eve of the twentieth century, humanity, as the heir of all the ages, has advanced to that degree which makes possible this larger knowledge and higher grasp of the Unseen. Both science and psychic research support this probability.

The increasing experiences of people who talk with their friends who have put off the mortal body and are in this ethereal world—are a perfectly rational and even inevitable outcome of the conditions in which we now find ourselves. Man is primarily a spiritual being, and only secondarily and temporarily a physical being. The physical body is the outer case, so to speak, that conforms to the spiritual body. The spiritual hand is enabled to grasp material things by its physical covering. The eye and the ear of the body are but the outer expression of the sight and hearing of the spiritual body. Now, to talk with those who are in the unseen realm—which is an inner ether in an atmosphere—it is only requisite to have developed the psychic sense of seeing or hearing, or both. An increasing number of persons are developing this. Instances could be multiplied.

There is in Boston an elderly lady, living on Massachusetts avenue, who is the daughter of a New England divine, so well known that, if I felt at liberty to mention his name, it would be recognized. Within a year her father (who has long been in the Unseen) told her one day to send \$20 to a woman whose name and address he gave her—an entire stranger. She obeyed and received a letter telling of an extreme emergency which her gift had averted, and saved the recipient from great suffering. A large proportion of these instances are linked

with so many personal circumstances that it renders their narration difficult, if not impossible. The details of explanation would prove tiresome to the reader.

During the winter of 1896-7, and for some months subsequently, I had a long series of sittings with Mrs. Piper, the famous psychic who has been for some years under the auspices of the Psychical Research Society. I had first known of her somewhere about 1886, and had then had two or three sittings with her. Later on (about 1890) the English society invited her to London, and for some weeks she was a guest in the family of Professor Sidgwick, of Cambridge University, in England, where she was surrounded with test conditions and where the genuineness of her power in transmitting messages from those in the unseen to those in the seen was established beyond the possibility of doubt. Prof. Oliver Lodge, Sir William Crookes, and many other strictly scientific investigators gave much time to her.



THE LATE MISS KATE FIELD.

After her return to this country her power increased, and the character of the communication through her is most remarkable. Kate Field has written to me, through the hand of Mrs. Piper, when the latter was in a trance state, hundreds and hundreds of pages which are as absolutely and unmistakably from her as any of her letters, when here, through our 15 years of constant and almost daily correspondence. These communications are linked with actual and objective events almost as any correspondence might be, and this series of communications through the hand of the medium are constantly supplemented by direct communication from her viva voce. Some little resume of all this phenomena I recorded two years ago in the little book entitled "After Her Death," but since that was written enough to fill volumes has accumulated. Out of it all it is difficult to select what is easily relatable, but, for instance, here is an occurrence:

In August of 1897, I was standing by my

writing table, one day, and I was suddenly conscious that Miss Field was by me. Her appearance is always as perceptible to me as that of any caller who comes into the room. During that day I had been looking over a large number of the letters from noted people written to Miss Field, and had decided to have them copied in typewriting, for the use of material in preparing her biography, and to give the original copies to the Boston public library. Among these letters was one of three (foolscap) pages written by Edgar Allan Poe to Mr. Joseph M. Field, Kate Field's father. I felt that she came to me and I distinctly heard her say—not audibly, but the words fell as distinctly on my mind as if audibly spoken:

"Lilian, I want you to give the Poe letter to Mr. Steadman."

"Certainly I will, Kate, if you wish it done, I replied to her, and I at once wrote to Mr. Edmund Clarence Steadman, her old and intimate friend, and inclosed the Poe letter, not telling him that Miss Field herself had directed me to do so, feeling that he would probably regard me as a lunatic if I did. So far as my own knowledge went, there was no special reason why this manuscript should be offered to Mr. Steadman, any more than to any other of the literati. Of course an autograph letter of Edgar Allan Poe's would be valued by any lover of literature, but I did not then know, myself, of any special reason why it should have been offered to Mr. Steadman, excepting that he is always the kindest and most generous of friends. My astonishment, then, at learning the special fitness of the gift when I received his letter of acknowledgment may be imagined, for, under date of Aug. 20, 1897, Mr. Steadman wrote:

"* * * As to the Poe letter, I scarcely know what to do. Don't you know that it is rare and valuable? But of course you do, and of course that is why you give it to me. Well, I have Poe's best daguerreotype and a famous Poe manuscript, and I need just this letter to go with them and to make my memorial complete. * * *

Now here was revealed the special fitness which my beloved friend in the Unseen saw and knew, and which I did not see and know. Nor did I then know of the complete and beautiful edition of Poe that Mr. Steadman and Professor Woodberry had edited, it having been brought out when I was abroad and not seeing the American papers. So there is all this chain of objective probabilities in support of my impression that Miss Field came and directed me to send this letter to the beloved poet who had been her generous and life-long friend.

All these occurrences of which so many people can speak certainly tend to establish the probability that those in the Unseen may speak to us, spirit to spirit, and that this communication will become in the future so well established and so frequent that it will be regarded, not as phenomenal, but as a natural part of the experiences of life. We shall learn, while here, to come more and more into the control of higher forces. We shall yet learn how to control the elements and think into being, so to speak, those which we require for the demands of the physical world. The struggle for the primary necessities of life, as food, shelter, and clothing, will then be transferred to a higher plane, and we shall conquer, increasingly, the spiritual territory and reach a higher development.

The basis of all this culture is the comprehension of the nature of life. The spiritual man (temporarily sojourning here, clothed with a physical body) has behind him a long pre-existence and before him a potential perfectibility of

his nature. The spiritual man (or the soul) is the cause and not the result of the physical world. How shall this nature seek its perfection? By living so purely, in thought and deed, as to prevent the interposition of any barrier between his real (his spiritual) and his outer (or physical) self, and by steadfastly cultivating harmonious relations between these two; by subordinating the whole of the system to the divine access to the stores of knowledge laid up in his soul, and attaining to the complete recognition of God and of the universe."

Chicago Inter-Ocean.

LILIAN WHITING.

Thrilling Experiences.

The Chicago Tribune of Dec. 11, had the following as a dispatch from Lancaster, Pa.:

This county is greatly stirred up over two remarkable happenings, and their truthfulness is vouched for by reputable people, a minister of the gospel included.

Several nights ago, after services at the Pittsburgh schoolhouse in Manor Township, the preacher, the Rev. Daniel Witmer, Michael Kauffman, a well-known tobacco dealer, seven other gentlemen, and half a dozen ladies, started homeward together. A mile from the schoolhouse the Rev. Witmer and Mr. Kauffman and a lady separated from the others, starting across the fields on a near cut home, the minister carrying a lantern. Soon the rest of the party noticed a light crossing the field nearest them and joining the other light, and one of the party remarked that their pastor would have more company home. And so he had, but it was of a kind he would gladly have dispensed with.

The story told next day by the cross-fields party was a hair-raising one. They, too, noticed the approach of somebody carrying the light, but when that individual got close to them, what was their horror to discover that the lantern bearer was a headless man.

In one hand was a lantern, while under the other arm, snugly tucked away, was his head. Terror-stricken at the awful spectacle, their tongues tied by terror, they sped along the way, their fearful companion side by side with them. Across fields and over fences they went until the home of the Rev. Witmer was reached, and the little party staggered through his doorway and shut the door.

Mr. Kauffman's lady companion then dropped senseless to the floor and now lies in a critical condition with brain fever, the result of fright. Their ghostly companion left them at the parsonage door, and nobody has seen the awful specter since. But it would take a fortune now to induce anybody of that neighborhood to travel at night the route over which it walked.

MUSICAL APPARITION.

The second ghost story is scarcely less weird than that just narrated, and concerns the fiddle of Albert Bomberger, who committed a dreadful crime near Cando, N. D., July 7, 1893, murdering David S. Kreider, wife, and four children, because Kreider, by whom he was employed as a farm hand, objected to his attentions to his pretty young daughter, Annie.

On the banks of Conoz Creek, in Lancaster County, near Elizabethtown, is the farm of Fremont McCurdy, who employed an intelligent, sober young man named Jacob Sheaffer. A week ago he returned home about midnight, and was surprised to hear music in the house. Thinking the family had guests, he quietly entered the kitchen, and was then still more surprised to learn that the down-stairs rooms were dark, while the music was up-stairs.

As he ascended the stairway the rollicking music of a waltz changed to a sacred tune, which made the astonished man stop and ask himself what it all meant. On reaching his bedroom he was further mystified by finding the music coming from that apartment, yet it was unoccupied. The violin he was accustomed to play was hanging on the wall, and from it unseen hands were drawing delightful strains.

Terrified, he hastened to McCurdy's bedroom, where he found gathered the horror-stricken family, who had been aroused by the music, too. When the playing finally ceased, Sheaffer, with many misgivings, retired to rest, but the resumption of the playing scared him from the room and he spent the night elsewhere.

Next day the uncanny violin was banished to the garret, but that night the playing was resumed. The following day the instrument

was boxed up and covered deep under bed clothing, but nightly does the same weird music terrify the household. Crowds of neighbors now gather in awe-stricken groups to listen, but the ghostly violin is to be banished; sent back to the person who gave it to its present possessor, his brother, Harry McCurdy, to whose care it had been consigned by Albert Bomberger, the murderer, his old chum, before he went West a couple of years prior to the Kreider murder.

Bomberger, when he made Harry McCurdy custodian of his beloved violin, told him that he would some day come back for it, and the superstitious believe he has kept his word. After Bomberger was hanged for his crime, McCurdy was frequently importuned to sell the instrument, some wanting it because of its wonderfully sweet tones and others on account of its history.

Finally McCurdy sent it to his brother, but it is now generally believed that Harry McCurdy had learned that the violin was "hoodooed" before turning it over to his brother, and so was glad to be rid of its custody, while yet unwilling to sell it.

Bomberger was a native of Lebanon County, Pa., while Kreider and his wife were born in Lancaster County. Bomberger was related by marriage, which accounts for his entering Kreider's service. The murder was of such a cold-blooded, atrocious character that it startled and shocked the entire country. The bodies were brought to Lancaster County for interment, and in the presence of fully 15,000 people were laid to rest on July 12, 1893, in Risser's Mennonite meeting-house burying ground, near Elizabethtown, not far from McCurdy's farm.

Locating Lost Books.

One day while residing in Sacramento, Cal., Mrs. P. W. Stevens, the well-known medium, came to me much agitated, asking me to see for her, as she was troubled about a number of almanacs she had loaned to Mr. Watson, editor of the Sacramento Union. I think there were 25, marking as many years. Mr. Watson had passed away very suddenly without returning them.

Mrs. Stevens had been to the office of the Union twice for them, but no one could find them, and they told her that Mr. Watson must have loaned them, as they were not there. She begged me to sit for her, saying I could find them. I felt powerless to help her, till I thought to ask Spirit Watson to show me where he had put them, and I was suddenly taken to the upper floor of a large building filled with printing presses. I started for the left-hand corner where stood an old fashioned book case, with glass doors above and wooden doors below.

I said, "Your books are in the lower part, on the middle shelf under some newspapers." She said, "You have described the room perfectly, also the desk, and I wanted to look there but they told me that nothing was kept there but his private papers."

Mrs. Stevens went over, and succeeded after much persuasion to have them look, and they found them just as I had described to her. She came to me rejoicing, for she wished to place them in the Fair. This was before she had developed as a medium and speaker, and before the Sacramento Union changed its name to the Record Union. My name was then Mrs. Upham.

MRS. HENDEE-ROGERS.

1004 Market St., San Francisco, Cal.

Spirit Messages.

The life of the spirit is a state of existence as tangible and real to the spirit body as the life of the material body is real to it. When the life-material wears out the material body, life still exists in the spirit. The spirit is made manifest by conditions of the material. This is one reason why the spirit is not seen by many. The conditions of the material are such that the spirit cannot enter, nor make its impressions; hence the spirit in spirit life is stronger and more able to manifest than when in contact with anything material. Experience in coming in contact with material conditions, and overcoming them, gives the spirit strength. Laws that govern spirit do not act in the same manner upon the body, hence many disagreements both in the material and spiritual, which confuse.

When a spirit has overcome obstacles, both in spirit and material, it is able to demonstrate

to some degree of intelligence to those on earth. Many have no desire to overcome these obstacles, so remain in spirit life in the same condition as when they passed out of the body. The spirit does not retrograde; it has every chance for progression and enlightenment.

There are just as many births in the spirit world as there are deaths in the material; and everyone knows that no two persons die exactly alike; as their conditions and surroundings are not alike. So it is with those entering the spirit world—no two alike. Hence the views of the spirit world and spirit existence are given to the earth just as the experience of the spirit who gives the information has been influenced by his particular conditions and surroundings.

One can overcome the evils of physical surroundings, but not the spiritual, unless aided by the spiritual teachers or guides.

Pre-natal conditions are governed not only by physical surroundings, but by spiritual and planetary as well. As the child grows, the physical mind comes in contact with physical conditions and is influenced by these for good or evil as the case may be, and as the body acts subordinate to the will and overcomes these physical conditions, it then places the spiritual in a condition to receive, and when the spiritual receives, and is in action, it grasps and understands the planetary, so that it takes a lifetime of work and study to "know thyself."—Automatic writing through

ELLA YORK.

Spiritualism and Christianity.

The fundamental differences between Spiritualism and Christianity are so obvious and marked that it is often a matter of surprise to the Spiritualist to observe how many Christians there are who seem to think that anything of good that may be found in Spiritualism is already taught by Christianity.

Christianity teaches that by the blood of Jesus alone shall man be saved. Spiritualism teaches that by living a good life, shall man work out his own salvation.

Christianity teaches a physical resurrection at some future date. Spiritualism teaches the resurrection to be a personal matter coming to each individual directly he or she passes out of the physical form at the change called death.

Christianity teaches an eternal and material hell of fire for the wicked, from which there is no escape. Spiritualism teaches that hell is unhappiness, or that inharmonious of mind and remorse of conscience, which are the effects of man's evil sowing while in the flesh.

Christianity teaches a material heaven existing somewhere in space. Spiritualism teaches that heaven is happiness within the soul itself, as the effect, or fruit, of sowing the good seed by living the good life.

Here are four cardinal points of difference between Spiritualism and Christianity as wide as the poles, and we purpose showing that Spiritualism is superior to Christian teaching; because it appeals to the spiritual nature of man, is in harmony with reason; and, what is more, is corroborated and verified by the unanimous testimony of the returning spirit people, who, through the phenomena of Spiritualism, demonstrate the continuity of life after the change of so-called death.

How inconsistent and unscientific to remain in the murky atmosphere of orthodoxy, "cribbed, cabined, and confined" by creeds and dogmas, refusing to bask in the sunshine of Spiritualism by holding communion with the saints and our beloved, who have passed just outside the thin crust of the physical senses, and then denounce, as an imposture and a fraud, that of which we have no experience or practical knowledge? Or, perchance, having a hazy notion that there may, after all, be some truth in spirit return, to dub it of the devil, because the returning spirits, in possession of immortality, and the higher light and experience therein involved, find it necessary to give utterance to truths which conflict with stale traditions and cherished delusions, which the orthodox fondly thought were as "fixed as the stars."

Spiritualism, with Paul, teaches that there is a natural body (of flesh) and there is a spiritual body; that the physical body is but the outward and visible sign of the inward and invisible spirit body, that the spiritual body is the prototype which permeates, animates, and gives life, form, and expression to the physical, hence the latter, built up of earth in the form of food, following the laws of inert matter at death, falls

like a stone to the ground. Why is this? Because the moment man, the animating source, ceases, through old age, decay, and accident, to hold possession of the physical it at once becomes a mass of inanimate matter. When this passing out of the flesh takes place then the spirit-body at once becomes external or objective to man as the open portal of the spiritual tabernacle through which he continues life's journey on the higher spiritual plane.

There is, therefore, no need for the retrograde step of reincarnation, or, a universal materialization, such as a general resurrection must necessarily involve. Besides, who, forsooth, would desire to be again brought under the power and dominion of matter and the ills that flesh is heir to, seeing that the more ethereal and refined spiritual body is infinitely better adapted for man's manipulation in the fuller unfoldment of his imponderable powers of mind and possibilities of being and becoming?

Heaven and hell are not places; but, conditions of mind, or states of consciousness, the heaven and hell of each being the result of cause and effect, or the outcome of inviolable law; each person creating his, or her own heaven or hell, as the case may be. As man is here, so he is in the hereafter; and while it is possible for him to progress here, so also is it possible for him to do so there, as the returning spirits affirm, by the unfoldment of his divine faculties and powers, whether latent or active. —*Two Worlds.* L. H.

Progressive Life.

Progress in all ages has been necessarily slow, because of the inability of the human intellect to grasp or receive the great truths of nature. Nature the divine teacher of truth never failing to make herself understood to those who seek for knowledge and strive to unravel the tangled skein of life with all its problems. We all know that we are here, but few of the mighty millions who inhabit earth know, or can even feebly grasp, the laws which govern all conditions of life. Earth is passing through a fiery ordeal, but will emerge from the ashes, purified and better able to make herself more clearly understood, and will brush aside the foul mists which envelope the intellects of the greater part of her inhabitants today.

Superstition, the monster of the dark and scarred past, has fastened her poisoned fangs on the brains and hearts of the people of earth, dwarfing their brain-power, making cowards, tricksters and dupes of her people.

The great wheel of evolution which turns "slow but sure" will right the past, clear the future, and place the earth-planet on a pedestal whose foundation rests on nature's laws, scientifically interpreted, so that the simplest child may understand.

So children of earth, be not afraid. Let the distant thunder of superstition peal, the lightning flashes of our great minds, combined with the aid of the spirit world, will still its mutterings, which grow fainter at the touch of every pen wielded in its cause and every human voice raised in its defense. — Automatic writing through L. Y. B.

Clairvoyance and Clairaudience

I have been a reader of the JOURNAL for 15 years or more. I have followed the work of the British Society for Psychical Research for many years and have read a score or more of works on Spiritualism and interviewed various mediums of different kinds.

If a person suffering from a fit of delirium tremens should appear as a witness before an average jury and testify that he saw serpents crawling about the court room—no matter how exactly he might describe these reptiles; no matter how earnest and honest might be his manner and appearance, the jury would doubtless agree that no serpents were there, and that the witness was mistaken.

If a clairvoyant should next take the stand and testify to seeing spirits standing in the room or floating in the atmosphere, and describe their appearance, and tell what they said, the average jury would come to the same conclusion as before.

Now I wish to know if the clairvoyant sees or thinks she sees these invisible (to the normal being) people, whether they are seen with the

eye, as the jurors are seen, or can she see them with her eyes closed? Does she hear what they say, as she hears ordinary conversation, with the organs of hearing?

I was at Lake Cassadaga last summer and heard a platform test medium describe invisible people to different persons in the assembly, and tell the circumstances attending the death of these invisibles, which statements were alleged to be correct by those for whose benefit they were made.

As this medium was regarded by those who knew her as a very reliable one, I visited her cottage and requested a sitting. After telling me I had remarkable mediumistic power (whatever that may be) she began telling me of people standing about me, stating names and descriptions, etc., all of which was utterly unintelligible to me. Expressing great surprise, she told me that she could not "see for me," and suggested that I try elsewhere. Now I wish to know why this woman could not "see for me" as well as she could see for a dozen other people in the assembly room? J. N. GRIDLEY.

[Clairvoyants do not "see" with material eyes, but by spirit vision. Spirit persons often seem as real to them as those in the mortal form. What they communicate is generally by strongly impressing the medium, or by writing on something on or about them. Some confused condition may have prevented the medium from getting *en rapport* with your spirit friends, and caused her to remark that she could not "see for you."—Ed.]

Ancient and Modern Theosophy.

In the JOURNAL for Dec. 22 and Jan. 19, Lyman C. Howe criticises my articles.

He says that he is familiar with the teachings of such persons as Anna Besant, Buck, Dr. Titus, etc., but fails to mention Madam Blavatsky or Col. Olcott. He says he got his hypothesis of reincarnation from these modern teachers of the doctrine. The modern luminaries he refers to, believe in the fact of reincarnation; but at the same time teach and accept the ancient forms of the truth to a great extent.

Those who teach the modern form are all spirits who have manifested through the message department of the *Banner of Light*, and who have ever given messages through developed spirit mediums on the subject, together with all who teach biology as a science; and all are a unit as to the facts embodied in the philosophy in its modern phase.

A developed medium is one through whom a spirit is able to express primary truth in its original form, as a unit, or as it is understood by all spirits that belong to or manifest from the primary center of spirit being. Modern Theosophy, as to doctrines, is made up from all the strange fancies and notions of the human brain as they existed in the time of Buddha and Zoroaster with a finishing touch by such persons as friend Howe refers to.

Just before the demise of Madam Blavatsky she gave it out that she was about to retire into an unconscious condition (Nirvana) for a thousand years; but in less than a year she returned through a medium and gave a message, to the effect that she had found the spirit world very different from what she had expected. She had believed in the ancient form, but found the modern one correct.

The skeptic may ask: "How did you know from a scientific standpoint that this was the spirit of Madam Blavatsky?" Science, according to Webster, is "to know," or the "philosophical knowledge;" and first, the spirit said it was that of Blavatsky; secondly, the spirit manifesting, took on its earth-condition and the medium saw clairvoyantly the form of Madam Blavatsky; thirdly, a spirit present who knew the Madam in earth-life said it was Madam Blavatsky who gave the message referred to. If this is not science, I wonder where we shall find it.

"If the spirit is eternally perfect and a conscious being, why dip into imperfection, and grovel in matter to stain our souls with sin or vice?" No one said the soul was "stained with sin." What I did say was that our garments, or the outward expression of the spirit, might be stained or tarnished for a time, but not the soul. From this misconception friend Howe draws the singular inference that the spirit "must be governed by law if it acts in harmony with the law of reincarnation."

As I stated, the spirit is supreme, but when it manifests in material conditions, it conforms to the law governing those conditions; in other words, if it makes two hills it always makes a depression between; but it was supreme for the reason that it was not *obliged* to manifest in matter at all.

He says: "Bro. Stoddard tells us that spirits made the universe. Then before that time there was no sin or suffering. Why did they make it? Oh, that their capacity for enjoyment may be enlarged by relieving human suffering! This does not satisfy my reason." I shouldn't think it would.

As to spirits creating the universe, we quote from "Isis Unveiled," page 320, vol. 2, by Madam Blavatsky: "Nirvana means the certitude of personal immortality in *spirit*, * * * or the intense desire which produces *will*, and it is *will* which develops *force*, and the latter generates matter or an object having form."

The physical universe is made out of matter, and Blavatsky says that matter comes from conscious spirit. All spirits say the same that have attempted to deal with the subject on the material plane.

"Why did they make it?" etc. As I have already said, spirits conform to law and the law would not allow them to build a universe in any other way than to have sin and suffering as a result, to some extent as we find it.

What are results? A. J. Davis says we each of us, during a lifetime evolve or throw off many tons of spirit or vitalized matter. What for? we ask. To build in the spirit universe. It will obey our will-power over there, and out of this spirit matter we build our spirit homes. It will contain all the love and hate we manifest in earth-life. The result of all will be in the new building. So be careful.

Friend Howe winds up by saying he will believe in reincarnation when the proof is reduced to a scientific certainty. It has been reduced to that already, but the trouble is he does not accept the "scientific certainty."

Let us illustrate what we mean. An astronomer informs us by a "scientific certainty" that at a certain place in space there exists an invisible body of solid matter. He presents the evidence in the form of scientific data, or hypothesis, as deductions from his system; but the evidence does not appeal to your understanding, while the facts exist all the same; so with the truths involved in the science of biology, we arrive at conclusions from certain known data.

A. MARK STODDARD.

[We can devote no more space to this subject for the present.—Ed.]

An Escaped Lie.

A tiger once escaped from Van Amburg's menagerie, and in an hour's time the whole country-side was armed and in pursuit.

"A tiger prowling in the woods!" cried the trembling women.

"A tiger loose!" shudderingly whispered the children, clinging to their mothers' skirts.

"A tiger!" screamed the boys in the street.

"The tiger must be secured or destroyed," said the men to each other, as they met with ready guns. There was no sleep nor rest, while large and closely compacted parties scoured the country in every direction. The next morning the news was brought that the tiger had supped on a child, and had breakfasted on a good man, who had started alone to join the chase.

Pale-cheeked mothers drew their children within doors, which they closely barred; the faint-hearted returned home, only the bravest keeping to the field. They, in detachments, surrounded a wide district, and slowly closing to a common focus, by the waning afternoon heard each other's shouts across the circle. Here, there, by this one and that one, the tawny tiger was seen crouching, gliding among the bushes, confused by the tumult on every side. As they contracted the space the monster was seen more frequently, and at last so fairly, crouching under a shrubby cedar, that the aim of some true eye and steady hand sped a ball directly to his heart.

Then there was great rejoicing. The weak and timorous, who kept on the outer limits of the circle, rushed in vociferously, and, with many a kick and blow, displayed their bravery over the fallen brute; and when the brave marksman bore homeward the striped skin, thrown over his shoulder, followed by the grat-

ified crowd, it was certain that these would, to their dying day, recount their exploits in the famous tiger hunt.

It is terrible to have a Bengal tiger loose in the streets, but there are monsters far worse than tigers, many of which are constantly escaping and prowling up and down the streets, entering our houses by the front and by the side door continually. These are *Lies*. They are swifter of foot than the gaunt wolf; more cruel than the tiger; more remorseless than fiends, and as insatiate as the destroying flames. They steal joy, happiness and pleasure from the hearts, destroy domestic love, stretch the quivering limbs of innocence on a fiery rack, kindle the flames of madness in the brain, blast future prospects and acquired character, turn the springs of love into the bitter waters of hate, breed dissension and crime unutterable, and ascending to wider fields in diplomatic deviltry, engender, in one fell stroke, all of these by hurling nation against nation in the demoniac madness of war.

The Lie is loose; its talons are sharper than an eagle's; its jaws are stronger than a tiger's; its fangs are more poisonous than a cobra's; its folds are tighter than a boa's; its breath is as blasting as the simoon; loving the darkness of night, yet active by day; sleepless as Argus, strong as Hercules. The Lie is at large; yet no one exclaims! No door is barred. No party of excited men sally out to surround and destroy it! Should they, not a glimpse of its tawny form would they see. No steady hand and trained eye could secure a deadly aim, for it is as intangible as the wind, though terrible as the hurricane! The Lie is loose, and no one can destroy it. So open the doors wide. Go out into the street freely. The risk is great, but all take their chances. We have become indifferent and stolid by familiarity. We hear of a youth destroyed yesterday, of the character of a woman blasted to-day. We may ourselves be the victims to-morrow, yet we raise no warning cry, and should we, our voice would be answered only by its echo.

Possibly it may be proved that Lies did not, like Van Amburg's tiger, break through rusty bars, but through the door of the den, opened by fair hands for their escape!—through the portal of sweet lips, once the rose-strewn pathway of soft words, unthinkingly let loose! The temptation may be strong, the occasion great. Hold on to the Lie, lest it escape from you, as you would bar the caged tiger, or as the hero held to the rabid dog.

—The Lyceum.

Mental Healing.

The recent sensational proceedings in the courts respecting the death of a journalist named Harold Frederic, while under treatment of the so-called "Christian Science," has brought the question of mental healing prominently before the public, says the *Humanitarian*, London, England. Without expressing any opinion on this particular case, which, as we go to press, may be considered *sub judice*, we should like to point out that the result, be what it may, does not affect the science of mental healing in its broader aspects. Mental cures are well established facts—as well established as the undoubted truism that the mind is superior to the body. The experiments successfully carried out at Nancy and the Salpêtrière, the investigations of Charcot and many registered physicians and learned professors in France and elsewhere, have proved beyond a doubt, that, properly directed, the mind may become a powerful curative against disease. The faith cures at Lourdes are another witness, though not so well attested. Under these circumstances, the attitude of dislike and indifference on the part of the ordinary physicians toward mental therapeutics can only be ascribed to ignorance and professional jealousy. It would be more worthy and more dignified on their part to recognize this power, to find out its laws of action, its limitations, and its power for good or for evil—in other words, mental therapeutics should be taught as surgery and medicine are taught in our schools of healing. Even *The British Medical Journal* has been fain to admit: "Disease of the body is so much influenced by the mind that in each case we have to understand the patient quite as much as the malady. This is not remembered at hospitals."

When we remember that mental science is yet in its infancy, it is not surprising that cures are

not invariably effected. Allopathy has held the field for many centuries, yet people still die under its treatment. Does it therefore follow that allopathy is quackery? When we remember how recent discoveries in animal chemistry, bacteriology, etc., have revolutionized medicine, and think of the bleeding and nauseous drugs of a century ago, surely we should remember that healing is not an exact science and suspend judgment. The fact is, the mind and the body are interdependent—the mind has influence over the body and the body over the mind; it is those who lose sight of either of these truths who go astray. It follows, therefore, that professors of the healing art should be trained in knowledge of the mind as well as the body, and vice versa.

Telegraphic Communion.

While living as a form of life, consuming the elements of the life invisible, we are pictured in a drop of water, magnified. Every breath we draw is a death to one or more atoms of life that constitute the elements of our growth, both physical and mental. Every thought we think is so much life taken from the invisible life that at one time in all probability was as great an element in physical life, as we are now. Every magnetic current our brain and physical throw off is food, for, perhaps more than one thought in the coming generations. Some minds are porous to such an extent that the corresponding magnetism of another mind distant, perhaps some thousands of miles, will receive a thought instantaneously pictured on the brain impression-plate as correctly as an operator can receive a message or a photographer can get a negative.

This ray of unacknowledged congeniality and unseen intelligence is flashed back and forth on the wires of electricity and is a unity to two minds, and also a growth of an unknown interchange of thoughts. There is a subtle double sense in almost every one's soul, in some there is satisfaction in the knowledge, and in others an unacknowledged discontent and a constant desire for something they know not what. We would naturally interpret this discontent as caused by an impediment to the undercurrent of congenial communication.

The electrical wires and machinery of a human existence are so complicated and wonderful that no amount of thought or penetration can follow their workings. This unseen congeniality can be traced from one nationality to another, or even in opposite colors.

For instance, an African Negro may be in constant congenial touch with a queen of some great civilized kingdom. This is mind-food for soul growth. Take, for instance, the negroes of the interior; they are children of Nature. Uncultured Nature in all her grandeur is shown to and through them. The song of the birds, the sigh of the wind and the growl of a lion are nature's music to them. They crowd through the bushes and trees and sleep on the dewy grass, the leaves caressing and thrilling their nude forms. Their souls are unformed, uncultivated beauty. All this nature is repressed, is in bud, unformed yet felt, but without the power of expression. And when a delicate lady is giving voice, in some dainty boudoir, to the expression of the telegraphic messages flashed from that uncultivated negro's soul to her, she would faint with horror to have such a theory presented to her finely-cultivated sentiments. But as Nature wills it, she may be the expression of his unexpressed thought, or the blossom from the bud.

There are many souls great and grand that have no power of expression. There are others that can express beautiful sentiments that have never been in unison with Nature an hour in their whole lives, nor did they have one serious thought beneath the surface.

There are a few that society has been unable to corrupt. They have the divine spark of congeniality with nature and the unseen workings of human electricity, and have also the gift of expression. These gifts, unbiassed by bigotry and narrow prejudices, will eventually help the human race out of the quagmire of surface expression, and will be the cornerstone to mental progression.

STELLA B.

Subscriptions for Magazines and Periodicals of all kinds taken at this office. We respectfully request our friends to leave their orders here. We supply any publication issued at rates printed on them, either by the week, month or year. THOMAS G. NEWMAN, 1429 Market St., bet. 10th and 11th Sts., San Francisco.

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The Religio-Philosophical Journal,

ISSUED WEEKLY, AT \$1.00 A YEAR,

at 1429 Market St. San Francisco, California.
Between 10th and 11th Streets.

Official Organ of the California State Spiritualist Association.

THOMAS G. NEWMAN, Editor,
Assisted by an Able Corps of Special Contributors.

The Editor is not responsible for any opinions expressed in the communications of correspondents.

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This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., FEBRUARY 2, 1899.

In 1900 a new census will be taken. Nine years ago the census reports gave 45,050 as the number of Spiritualists in the United States, when it should have been millions. Let timely arrangements be made for the next census to correctly report our number. Let none worthy of the name be ashamed to show their colors.

Mrs. Bloomfield Moore, a well-known member of the American colony in London, England, has lately passed away. She had resided in England for many years, and was a prominent financier of the famous Keeley motor.

The Lyceum *Banner* is ably edited by our friend, Mr. J. J. Morse, of London, England. The January number is very interesting—one of the best it has ever issued. An article by Dr. J. M. Peebles, entitled "Our Principles and Aims," is one of its greatest attractions.

When sending copies of local papers to this office containing items about Spiritualism, be sure to mark the paragraphs you want us to see—for we are too busy to read anything more than absolutely necessary.

The shower of "falling stars," so much talked about last Summer, was not, when the time came for the display, anything like what was popularly expected. There was, however, quite a good display.

The sky, which was overcast with clouds during the fore part of the night, cleared about midnight, just in time for the display. In the short time during which they were visible from the Yerkes Observatory about 200 meteors were seen. Many were of the first magnitude, leaving a brilliant trail of light with a bluish green tinge. Others were very faint. All moved with great velocity. Most of them appeared about 100 degrees from the radiant, showing the distance they passed through the atmosphere before becoming ignited.

Professor Barnard, assisted by Professors Ellerman and Ritchie, took observations of the display from the roof of the Yerkes Observatory.

The police at Omaha, Neb., on Jan. 14, says a Press Dispatch, arrested Dr. Frederick Wilton, S. H. Davis and two women, who operate with them, on the charge of swindling. The doctor hails from New Orleans and has been operating as a spirit medium assisted by others, and a wagon load of paraphernalia in which false beards, wigs and other make-up articles form a considerable part.

Three Jubilee Lectures.

In mentioning last week Dr. Peebles' bulky, yet beautifully bound booklet of 122 pages, we inadvertently gave the price 50 cents. It should have been 25 cents. These lectures of the Doctor, in thoughts, research, style and clearness of expression, are gems. They present Spiritualism in a most fascinating light. The last of these lectures was prepared for the International Congress of Spiritualists, London, and Mr. E. Dawson Rogers, editor of *London Light*, after inserting it in his weekly journal, is publishing it in pamphlet form, for distribution in England and upon the Continent. Here follows the last paragraph of the Doctor's lecture in London. It should be read, considered and practiced by Spiritualists in their daily lives everywhere:

Spiritualists! the eyes of the civilized world and of the angels above are upon you! Conduct yourselves then like men and so guide your barques that though they flounder in the tempestuous seas of temptation, they may soon right themselves for a better, safer voyage. Live to-day for to-morrow, for eternity; be above the commission of an unworthy act; indulge in no ignoble insinuations; take no selfish advantages of the weakness of your fellow men; sacrifice coveted comforts for the good of others; seek no praise for fulsome flattery; intrigue for no office; partake of the bread of honest labor only; administer reproof in gentleness and love; forgive as you would be forgiven; be kind to the poor, the unfortunate, the sick, the dying; live to lift them to higher planes of health and happiness; live to brighten the chain of human friendships; live to educate mind, heart and soul for the realization of a heaven on earth; plant gardens of love in unhappy bosoms; scatter gems of goodwill and roses of kindness along your daily walks of life; think only good thoughts; and ever welcome the angels to your heart and to your souls as the loved messengers of God. These are the teachings and principles of practical Spiritualism.

This little book contains the cut of Dr. Peebles' face, and also a cut of the Hydesville Cottage. For sale at this office.

Defied the Judge.

By the New Orleans *Telegram* of Jan. 6, we learn that the city authorities are arresting mediums, charging them with fortune-telling, which is prohibited by city ordinance. The *Telegram* says:

Dr. L. Schlesinger, trance medium, was before the bar of the First Recorder's Court this morning, accused of violating the ordinance relative to fortune-telling.

In the occult scientist Judge Finnegan found a man who would not quail before lowering brows, fierce looks and angry tones. The doctor stood his ground and would not take water. He came to this city some time ago, and created much comment by his wonderful test seance, held in the Spiritualists' Hall on Camp street, near Commercial alley.

When the doctor was arrested he declared that he was no fortune teller, and that all the law in the land could not prevent him from practicing his profession, because he violated no law.

"Mr. Court," replied the accused, "I am a pastor of a religious body, and am the medium between my flock and the spirit world, the same as your priest is the medium between you and the Almighty. I am no fortune teller, and I have never sunk so low as to take money for telling any one's fortune."

"When do you intend to leave?" asked his honor.

"As I said before, when it suits my convenience," was the answer, and then in a more forceful manner, "I don't propose to be driven out of here or any place else, like a black-leg." Judge Finnegan cried: "Very well, sir, but let me tell you this, that if ever you are brought before me for the violation of the ordinance, I will give you the limit, \$25 or 30 days. You may go now."

The case was a sensational one from start to finish and the proceedings greatly interested those who were present.

In answer to some of our correspondents, we give the following explanation as to why the year 1900 will not be a leap year:

The year is 365 days, 5 hours and 49 minutes long; 11 minutes are taken every year to make the year 365 1/4 days, and every fourth year we have an extra day. This was Julius Cæsar's arrangement.

You may ask: "Where do these 11 minutes come from?" They come from the future, and are paid by omitting leap year every 100 years. But if leap year is omitted regularly every 100 years, in the course of 400 years it is found that the 11 minutes taken each year will not only have been paid back, but that a whole day will have been given up. So Pope Gregory XIII., who improved on Cæsar's calendar in 1582, declared that every centennial year divisible by four should be a leap year after all.

So we borrow 11 minutes each year, more than paying our borrowings back by omitting three leap years in three centennial years, and square matters by having a leap year in the fourth centennial year.

Pope Gregory's arrangement is so exact and the borrowing and paying back balanced so nicely that we borrow more than we pay back to the extent of one day in 3,866 years.

This is Prof. Wallace's statement concerning man and his destiny, in the present and future life:

1. Man is a duality, consisting of an organized spiritual form, evolved coincidentally with and permeating the physical body, and having corresponding organs and development.
2. Death is the separation of this quality, and effects no change in the spirit, morally or intellectually.
3. Progressive evolution of the intellectual and moral nature is the destiny of individuals; the knowledge, attainments, and experiences of earth-life forming the basis of spirit-life.
4. Spirits can communicate through properly endowed mediums; * * * but * * * their communications will be fallible, and must be judged and tested just as we do those of our fellow men.

Charles F. Christian, writes thus about a message he received from the spirit world:

In the year 1890 while my wife lay in her casket, in our home, I heard a voice, like that of my child's telling me to get a tablet and pencil, which I did, and he gave me these words:

As an angel of light
In whose home is no night,
Now rests our dearest mother
From the trials she bore,
Ere she passed from life's shore
To her home with her angel mother.

The next Conference of the British Spiritualist Lyceum Union will be held at Nottingham, on Sunday, May 14.

Auto-suggestion is the most practical, as well as the most potent force, in life. It is a kind of subtle, determining power, elusive in its nature; escaping analysis or classification, but acting as the controlling, the all-determining power of our lives. It is as elastic as air, and as flexible and all-pervasive. It is as potent as the mysterious force that Keeley sought to discover; yet this dominating energy by which we are so largely directed is to us mysterious and unknown. The secret of all success and happiness is to learn its nature and laws.—LILIAN WHITING in *Light of Truth*.

A Belated Statesman.

In a recent address a certain United States Senator, in thanking the legislature for his election, used language which implied there was no other religion but the Christian. Such statements are quite common with bigots and ignorant persons. Washington was explicit on this matter and in one of his State papers declared that this nation was not Jewish, Mohammedan or Christian. As the Father of this Republic was in entire accord with Jefferson, Adams, Franklin, Paine and others who laid the foundation of this great nation so broad as to include all religions, it is evident that the Senator who is ignorant of this fact needs to inform himself on such important matters. QUAKER.

Sea Shore in February.

As years fly swiftly by the shores of time,
And angry waves of doubt break on the sand,
A sacred message comes in tones sublime;
With gaining power rings throughout the land.

Though sorrow's bitter waters try the mind,
And heartless persecution works unseen,
A will supreme and tender rules the wind
And treads the sea with fearless step and mien.

To gentle tones it adds an accent brave;
With mighty strength removes sin's darkest
blight;
It flashes bright on each uprising wave,
The spirit raises high in heavenly light.

In tempest and in calm the billows roll,
Acquiring strength and beauty moves the soul.

M. FOLGER COLEMAN.

Thorns or Flowers.

We all must not hope to be mowers
To gather the ripe gold ears,
Until first we've all become sowers
And watered the furrows with tears.

For life is not just as we take it—
This mystical life of ours—
Its field will yield just as we make it—
A harvest of thorns or flowers. —M.B.



The Editor is not responsible for the opinions of correspondents.

From a Pioneer.

TO THE EDITOR:

The RELIGIO-PHILOSOPHICAL JOURNAL comes to me regularly, and it affords me much satisfaction from week to week to be able to keep up communication with my old field of labor in California. In San Francisco I once kept a "Liberal and Reform Book Store" on Kearny St., and became agent for your JOURNAL and other papers in its line; and for several years I was connected with it as one of its leading contributing writers. But since then I have only been one of its readers.

I am much interested in your noble efforts to sustain it, in the worthy course to which it has ever been directed.

My position as a subscriber will probably soon be surrendered by my departure for the better life, for I am now in the last quarter of my 87th year. I cannot of course expect to stay much longer.

There are still some of my old friends among your writers who may feel interested to know that, notwithstanding my advanced age, I am still in the physical and comfortably well off, all things considered. Some of the most dearly cherished of these friends made up a large part of the reception given to Mr. and Mrs. Matthews, as given in your columns not long since. Had I been there, I should have felt very much at home, and had I known of the occasion in time I should have sent congratulations. But as my departure from California dates back to the spring of 1884, many changes have occurred, taking some of my old friends entirely out of the former spheres of life.

REV. HERMAN SNOW.

Cambridge, Mass.

A Spirit Guide.

TO THE EDITOR:

I am a well-wisher of all bound in ties of human kin, and a true lover of spirit friends, who, if they are not kindly received, do not retaliate.

For many years I have lived in a lonely place, that is, lonely for me. I had knowledge from childhood of spirit return, and I was so hungry that I was always searching. I have been fed only through other people's guides, without being able to see or speak with the mediums who were used as instruments by these guides.

A few months ago, while at my house-labor, and early in the morning, my front door opened, and a tall blue-eyed man walked in and resting his hand on my table, he said, "I am Mrs. Whitney's guide; write to her." I thought she did not know of me and I would not write. I was very anxious to know why our people could not take the young lady out of the trance of so many months, for I know many of us can do this work, so I wrote to Mrs. Whitney and asked her this question. My health was poor and I was again told to ask her help. It was a blessed day for me when I did, because she has helped to give me health, and the few "sittings" were too grand to be lost sight of. I would be a poor lover of truth if I denied this help. She has, without asking, given a description of the medical band I saw in daylight. She

was too far away to know and too busy to want to know other than that I was getting better and gaining confidence in myself. There is much not understood. How sweet life becomes when we see how near we are to losing it. AGNES WHITE.
1080 Carolina St., San Francisco, Cal.

Independent Slate-Writing.

TO THE EDITOR:

I would be recreant to my duty did I not say something in defense of mediums whom I know to be genuine, who were villified in what is styled the anti-fraud meeting in Scottish Hall, San Francisco.

I had a sitting with Mrs. Francis in broad daylight, with no other persons in the room. Mrs. Francis held the slates with one hand under a small light stand, minus a cover, while I sat opposite with bowed head and saw distinctly a small pencil about an inch long stand upright and walk across the slate and write a communication. There were no "hairs or finger nails connected with the manifestation." My eyes were open; I saw for myself that no human hand touched the pencil.

This is written unknown to Mrs. Francis, and woe to the villifiers of such mediums.

Intelligences of the spirit world are cognizant of our acts and in their efforts to convince us of the truth of immortality will remove all barriers in time, until all shall know the truth from the least to the greatest.

Let those who think themselves wise enough to stamp out fraud, be careful that they do not step on some tender plants, some sensitive souls that are budding into sublime and beautiful mediumship. In pulling up the tares they may pull up the wheat also. None are perfect, and are therefore incapable of drawing the dividing line. Let us give the truth as we understand it and error will die of itself. To this end the Circle of Harmony exists and meets every Sunday at Occidental Hall, 305 Larkin street, San Francisco. MRS. F. A. LOGAN.

Transition.—Born into the free soul realm department of life from the city of Santa Barbara, Cal., on the 12th of January, 1899, Brother Tyler Bitha, aged 70 years and 6 months.

Bro. Bitha being an old-time member of the I. O. O. F., the services were carried through within the halo and under the generous auspices of the Order, the writer delivering the discourse and rendering the following original poem composed by him for the occasion on the afternoon of Jan. 15th:

Dear children, I pray you brush away those tears
So impregnated with deep grief and sorrow,
For your father has soared to brighter spheres
That grace the beautiful to-morrow—

That await the coming of those still on earth,
Who through the mystic vale must go
To gain the soul's sweet freedom-birth,
For such is Heaven's plan I trow.

Let your spirit-ken take in the upward flight
Of your father as he leaves the strand of time
And wends his way guided by the light
That serves as escort to the seraph-clime.

O yes, pierce the veil with your soul-vision,
And then you'll surely mourn no more,
For you'll see him enter fairer scenes elysian
On the glorified celestial shore.

And there he'll meet your darling angel mother—
His loved companion for many, many years;
Also your recently transitioned brother,
In those bright and immortal spheres.

And other dear love-links who left the strand of time
For those scenes of joy and immortal peace
In the ever beautiful angelic clime
Where from mundane sorrow they find release.

Six children—four daughters and two sons—are mourners on this side of the Mystic River. Heaven comfort them.
Santa Barbara, Cal. M. E. TAYLOR.

Your Life Told by the Stars

Parts of the Grand Man Relating to the Zodiacal Signs	Signs	Domain of the Signs	Date of the Signs
Head	♈	Fire	Mar 21 to Apr 19
Neck	♉	Earth	Apr 19 to May 20
Shoulders	♊	Air	May 20 to June 21
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[Established in 1865.]

Weekly—One Dollar a Year.
Foreign Postage 50 cents a year extra.
Single Copy, 5 cents.

THOMAS G. NEWMAN,
EDITOR AND PUBLISHER.
1429 Market St., near 10th St.,
SAN FRANCISCO, CAL.

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Local News Summary.

Edited by M. S. NORTON.

Progressive Spiritualists.—At Occidental Hall last Sunday evening, a large audience assembled to hear Mrs. R. Shepard Lillie speak about "Life, Liberty and the Pursuit of Happiness." The choir sang the new "Speed Away," "Angel Friends" and "Shout the Song." Then Mrs. Lillie, in a few well-chosen words, introduced Dr. E. D. Babbitt, who spoke for a few moments about the invisible forces at work in the world, and made an appeal for a more scientific training for mediums. The Doctor is located at 635 Golden Gate Ave. Then Mrs. Lillie began her lecture, with a fine eulogy of Thos. Paine—this being his birthday. She called him one of the saviors of the world, and declared that his thought still lives and will live when the falsifying clergy who have traduced him will have been forgotten. The speaker predicted that the time would come when statues of Paine would be erected all over the world as a tribute to his patriotism and love of liberty; and then deeds will be the measure of manhood. There followed a caustic criticism of our governmental methods, where the people are taught how to die, but not how to live, and are expected to be happy in the possession of life and liberty on empty stomachs. The spirits have always demanded justice and equality, without regard to sex or color. Liberty is a savior, but like the free and mighty river when it overflows its banks, both become license. The lecture closed with a poetical improvisation, the audience sang "America," and the meeting closed with a parting word by Mrs. Lillie.

The Circle of Harmony was well attended last Sunday, and the speakers were listened to with much interest. It convened in Occidental Hall, 305 Larkin St., at 1 p.m. Messrs. Welcker, McNorton, Stoddard and Hawkins, and the Mesdames Logan, Gray and Hull took part.

Mrs. J. E. Smith under control described a picture which was painted by a one-armed lady, with 16 folds of cloth over her eyes. In each flower was a motto. Mrs. Smith had never heard of the artist or the picture. After the services Mr. Armstrong, a stranger to Mrs. Smith, came to her and showed her a photo of the picture which he had in his pocket at the time.

Mrs. Owen, of Los Angeles, exhibited some life-size spirit paintings, exquisitely beautiful. She will bring a greater variety next Sunday. These meetings are so interesting that it is almost impossible to dismiss them until 4 o'clock.

Prof. W. C. Bowman, the silver-tongued orator expects soon to take up missionary work in this State and elsewhere, and desires to correspond with a platform test medium to accompany him. His address is South Los Angeles, Cal. We hope that Bro. Bowman will complete his arrangements for this work, for which he is eminently qualified.

Ladies' Aid Supper.—Last Friday evening the ladies of this society gave the third of a series of entertainments, having for a program a grand supper and a social dance. These entertainments are held on the last Friday of each month at their headquarters, 305 Larkin St. While all have been good, the last one was best of all. Over 100 plates were laid in their spacious banquet hall, which was lighted by Japanese lanterns, and for three hours the people attended to the refreshment of the inner man, and then turned their attention to the dance hall adjoining. The music was furnished by Prof. Bothwell and Prof. and Mme. Young. Mr. W. T. Jones and Mr. Custer were floor-managers, and Mrs. B. E. Small, President, had the general management.

Among those who seemed to be most active in their efforts to entertain, Mrs. Wadsworth, Mrs. Briggs, Mrs. Jolly, Mrs. Cooke, Mr. and Mrs. Smith, Mrs. Fuller and Mrs. Crocker deserve special mention. The ladies are to be congratulated upon the marked success of all their efforts. They are doing much good among the deserving poor, and ought to succeed. The ladies held a reception on the second Friday of each month, where all are welcome to spend an evening in a social way and get better acquainted.

Mission Lyceum Entertainment.—The entertainment and dance given by the Children's Lyceum on Wednesday evening, Jan. 25, was fully up to the expectations of those who had it in charge. Excelsior Hall was full to overflowing. The musical and literary program was excellent, the refreshments bountiful and the social dance very enjoyable. Look out for their Patriotic Party, on Washington's Birthday, Feb. 22. And you might visit the regular weekly session of the Lyceum, which is held in Excelsior Hall, Mission St., between 19th and 20th Sts., every Sunday at 2 p. m.

Mr. Lillie Convalescing.—La grippe which has been having a tussle with our friend Lillie, has been finally vanquished, and nature's agencies will soon restore him to perfect health. He will be welcomed back to the field of life's activities.

An Omission Supplied.—Last week writing of the funeral of Mrs. Bennett, the editor inadvertently omitted to chronicle the fact that the services were conducted by Mrs. R. Shepard Lillie. Her address upon that occasion was very pathetic and touching, and will be long remembered by those present.

We hope to see the JOURNAL enlarged and facilities supplied that will enable us to print, and thus preserve, these gems of spiritual eloquence, that all the world may read and profit by the inspiration of our spiritual teachers.

Benefit Entertainment.—On Friday, February 3rd, in Occidental Hall, 305 Larkin St., an entertainment and dance will be given for the benefit of a worthy lady who cannot help herself—Mrs. Hutchinson, known as the "Wheel-Chair Medium." The management is in the hands of Mrs. Jolly and Miss Severance. The entertainment will be of rare excellence, and the proceeds will be devoted to a most worthy object. The admission will be but 10 cents. Come.

Dr. C. W. Hidden, of Newburyport, Mass., the physician and speaker who has achieved such prominence in the Eastern section of the country, expects to visit the Pacific Coast next winter, and would, therefore, be glad to hear from societies in California and in all the large cities en route.

Universal Spiritual Association.—This association of Thinkers recognize the universality of the word "Spiritual," and can therefore discuss any legitimate subject without violating the spirit of the name. The brilliant inspiration, couched in "words that burn," which fall from the lips of the participants, seem cold and formal in print. It is useless therefore to here give but a general notice of the meetings; and invite all who can, to be present, each Sunday at noon sharp, at 20 Eddy St. If you are interested in the philosophy of life, and desire a solution of some of its problems, —come.

Love, is the title of a new weekly journal of the Science of Being and Adepts-ship, published at \$1.00 a year, at San Diego, Cal., by Dr. Geo. W. Carey and Lucia T. Carey. It teaches the oneness of life, that man is an attribute of the deity, and that there is but one individual life or spirit.

Mme. Young's Meeting, at 605 McAllister St., is always full of interest, and the hall is always full of people. As a rule the younger element seek the test meetings while the older ones aspire to philosophy; and the number of people who attend spiritual meetings in this city every Sunday evening, must be alarming to our orthodox Christian friends.

A Case of Need.—At 148 6th street, there are a mother and daughter both sick and in need of help. They are worthy people and are Spiritualists. There are those who are able to help. Why not? Ask for Mrs. Gilson.

Mrs. Henderson, assisted by several other mediums, will give a benefit for these needy people (Mrs. Gilson and daughter) at 148 6th St., on Wednesday evening, Feb. 1. Let there be a large attendance.

Mission Lyceum.—The magnificent weather tempted many to the Park and Cliff last Sunday, but the attendance was good and the platform exercises were of a high order, and worthy of special mention.

Mrs. Drew's Meeting.—This meeting, held in Pythian Castle, is one of the most successful of its kind held in the city. A full house and unabated interest, is usually a good criterion of the quality of the entertainment, or instruction dispensed.

Mrs. Bell gives a free Lecture on Astrology every Wednesday evening, at 1412 Mission St., San Francisco, and these lectures are well worth hearing.

The Suggester and Thinker, for January, comes out in new form, and is vastly improved. It is devoted to the Laws of Suggestion and Thought. It is published at 523 Superior St., Cleveland, O., at \$1.00 a year, and is edited by Robert Sheerin, M. D.

Mine.—Dr. H. M. Barker, of Los Gatos, Cal., has been employing a large force of men on his place on Glen Ridge in sinking a shaft in the hope of striking a vein of low-grade ore which is traced across the ridge and runs through Dr. Barker's place. The mine, which was struck last year in Lyndon canyon and which has been prospected with good results, is on the same ledge which can be traced across the country for miles.—*Mercury.*

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Mrs. Hendee - Rogers, Electro - Magnetic Healer and Test Medium, has resumed her business at 1004 Market St., near Powell, over the Dental Office.

Mrs. Jennie Robinson, Spiritual Medium.—Sittings daily. 1346 Oak-st., San Francisco

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Mrs. Stoddard, 305 Larkin Street. Circles, Tuesdays and Fridays. Sittings daily.

Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 280 Valencia St., S. F., Cal. Readings and Treatments daily.

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Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. A FREE Social will be held on the second Friday evening and the Regular Entertainment and Supper on the LAST FRIDAY evening of each month.—Semi-monthly Business Meetings will be held on the Wednesdays preceding the Socials and Entertainments, at 2 p.m. Take Elevator.

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VOL. 36. T. G. NEWMAN, EDITOR. SAN FRANCISCO, CAL., THURSDAY, FEBRUARY 9, 1899. 1429 Market-st. No. 6.
Between 10 & 11th-Sts.

THE BORDERLAND.

IN THE REALM OF LOVE.

My home is not here on the earth, as you know,
So why should I come and sing o'er and o'er
The songs that I did, oh, let them go,
I've more beautiful ones, a dozen or more,
Just composed, of the grandeur and harmony within
All I meet in our sphere of music and song,
Who long since left the earth with its horrible din,
And have risen in might to overthrow wrong.

How happy! how holy! none can describe
The grottoes and dells and high arching cliffs,
And the grand old ocean, with its rolling tide,
Cannot be compared to a place such as this.
No earthly language is sufficient to give
The faintest description of what we enjoy,
'Tis pleasure, 'tis restful with pure souls to live
In the realm of love where none can annoy.

JAMES G. CLARK,
Written through the mediumship of Mrs. F. A. Logan.

Moses A. Dow and Spirit Mabel.

The Hon. Moses A. Dow, was the publisher of a literary periodical in Boston, and Mabel Warren was his assistant editor. On July 12, 1870, she was taken ill, and after nine days of intense suffering she passed to spirit life. On the seventh day after her transition Mr. Dow met with an accident while riding which confined him to the house for several weeks. His housekeeper being a Spiritualist had invited Mrs. Higgins, a medium, to tea with her, and several of her friends. Mr. Dow entertained them, and this is what he relates about the matter:

Before the company had assembled I had a short time to talk with the controlling spirit of the medium, which was that of an Indian girl, who said that there was a beautiful spirit present to see me, but she could not talk then as she was so weak, having been in the spirit hunting-grounds so little while; but that she would talk to me another moon-time, or another night. This Indian spirit was called Mary, and was generally the first to communicate through this medium at her sittings.

Later in the evening another little spirit took control of the medium,—that of the son of an ex-mayor of one of the suburban towns of Boston. After some other remarks, he said:—

"The beautiful spirit, Mabel, is here. She is sitting on the banks of a beautiful river, and she is surrounded with flowers, and has a beautiful flower in her hand, and that is for you. She loves you because you were so good to her. The banks of the river look somewhat like the river Nile, but the river Nile had people who were mourning and weeping, but here all are happy."

At another time, on the same evening, Mabel took control of the medium herself, though weak and hardly able to sit in her chair. She requested paper and pencil that she might write. They were brought to her, and she proved almost too weak to take the pencil from the table. She at last succeeded, and made an effort to write, and with much difficulty wrote the following, which was in the handwriting she used during her life-time:—

"And it was my fate to be taken beyond the—"

When the pencil dropped from her hand, she fell back in her chair, unable to proceed any further.

On another evening, a week later, Mrs. Higgins, the medium, made us another visit; and being anxious to have a private interview, in hopes of obtaining some test that would prove to my mind the reality of Mabel's presence, I had a sitting half an hour before the time set for the rest of the company to meet. Mabel immediately took possession of the medium, and in a friendly manner took my hand and said: "I shall always be near you to console you."

At another time, when I was holding converse with Mabel, she said, voluntarily, without such a thought coming to me:—

"I shall give you my spirit picture some time." I supposed that it would have to be done with colors by a medium artist; and not comprehending her meaning, the matter dropped from my mind. I now reminded her of her promise to give me a picture. She said it would be a photograph, and it must be taken by a medium artist. I asked her when we should have it done, and she said she would tell me the next time I came. I called again in just one week, and she voluntarily spoke of the picture first:—

"Now I am ready to give you my picture. I



Hon. Moses A. Dow and Spirit Mabel Warren.

met the spirit of Rufus Choate, and I asked him if he could tell me where I could get a picture taken for a friend, and he told me I could get it at No. 170 West Springfield Street, in Boston, of Mr. Mumler. I went there to see if that was the right number, and found that it was. I went in to see how they did it, and I got so near the instrument that I was taken on the glass. They didn't know who I was and so they rubbed it off. Now, when you leave here, you must go there and make arrangements for us to go at one o'clock, a week from to-day. You call here at twelve; then we will go there at one."

On arrival at Mrs. Mumler's, I told her that I had called to see about having a picture taken,—that a spirit friend had said she would give me one.

"When will you come?" asked she.

"I will call a week from to-day, at one o'clock."

"What name shall I put down?"

I did not like to give my true name, as I had heard that Mr. Mumler was an impostor, and told her she might call me Mr. Johnson, which she did; then I came to my place of business.

Just a week from that time I called at Mrs.

Hardy's to have a chat with Mabel previous to our going to Mr. Mumler's to get the picture. When I first came, Mrs. Hardy gave me a letter which Mabel had written through her mediumship, from which I will make an extract or two:—

"MY DEAR FRIEND:—I again come to you. I am never absent from you so but what I can hear you speak. I promised you my picture. I am ready to give it you any time when you may try to get it. I will bring you flowers of beauty, and the Great Spirit will paint for you the lily with whiteness and the rose with blushes. We can trust the Great Spirit through the infinite future. I am one of his ministering spirits to you. Grasp death with a smile when it comes, for we will meet you and lead you through the valley. I will meet you again soon.—MABEL."

The meeting alluded to was no doubt that at Mr. Mumler's house to get the picture.

Mrs. Hardy then went into a trance, and Mabel was present in fine spirits. The first thing she said was:—

"How do you do, Mr. Johnson? I did not know that you were ashamed of your name. I was there when you gave them the name of Johnson."

I told her I did so because I hardly believed that Mr. Mumler could take her picture, though he might take my own.

"Oh, you skeptic! oh, you skeptic!" said she, and laughed at my lack of faith.

At two different sittings Mrs. Hardy has seen the spirit of Mabel standing by my side, with her hand on my shoulder, dressed in a light, striped dress, which was the last dress she wore on earth. Just before going to have our pictures taken, she asked:—

"What dress shall I wear?—a white robe, or my light, striped dress?"

I told her I should prefer the striped dress, as that would distinguish hers from other spirit pictures, but I did not care much for the dress if I saw the face of my friend there.

"You wish to see Mabel, don't you?"

"Yes, I wish to see my friend Mabel."

"Well, I shall wear my striped dress, and I shall stand by your side and put my hand on your shoulder, and I shall bring you many beautiful flowers. Now we will go for the pictures. Good-by."

I left and went directly to Mr. Mumler's house, arriving there before one o'clock. He said he had no one in, and would proceed with my sitting for the picture. I was seated in a chair in the center of the back parlor, about ten feet from the instrument, which was placed near the window, to take in as much daylight as possible, as it was a cloudy day. The first time I sat about two or three minutes, when he took the plate and went out of the room to wash it. In a few moments he returned and said it was a failure, and that sometimes it required half a dozen trials before a picture could be secured.

The second trial was not much better, though he said he saw traces of something, but rather indefinite. I told him I had just conferred with my friend, and she said she would be there.

"Well, then, we must persevere," said Mr. M.

The next time I sat just five minutes by his watch, which he kept his eye on, with his back to me all the time, with his left hand on the instrument. He took the plate out as before, and Mrs. Mumler came into the room. She looked as if she was under spiritual influence. I asked her:—

"Do you see any spirits present?"

"Yes," said she, "I see a beautiful spirit;" and immediately she was entranced, and under the control of Mabel, who said:—

"Now, I shall give you my picture; it will be here in a few moments. I shall have a wreath of lilies on my head, and a dress that will not be positively striped, but the lights and shades will indicate stripes. I put into it all the magnetism which I possessed.

Mrs. Mumler then came to herself, and at the same moment Mr. Mumler entered with the plate.

"Have you got a picture now?" asked Mrs. M. "Yes, I think I have," said he.

I took the plate and looked at it, and saw on the glass my own picture distinctly given, and close to my side was that of a lady with a wreath of flowers around her head, as she had promised. Mr. Mumler said he would send me the proof next day. It did not come, however, till two days after. The picture was small, but by the aid of a microscope it was magnified to the natural size of the human face, and in that face I saw the perfect picture of my friend. I was both surprised and delighted, and wrote to Mr. Mumler and told him I was perfectly satisfied, and gave him my true name.

The next time I met Mabel at Mrs. Hardy's, she said she wished I would get it enlarged while the conditions were favorable for doing so.

A Spirit Transacting Business.

Nearly a year ago I received a letter from Mrs. Ruth P. Bowers, of Green Cove Springs, Fla. I had formerly known her at Osage, Iowa, and we had been in correspondence almost every week until April. In this letter she said that she, her daughter and son-in-law and adopted daughter, were to start for California, overland, with a team and covered wagon. I advised them not to think of coming in that manner, but they started. Previous to leaving they shipped their household goods, consisting of a piano, etc., to Santa Ana in my care, and I stored them in my barn. Before starting, Mrs. Bowers made arrangements to have her mail come to me. I was to open any letters and those of importance I was to forward to the place ahead on their route, which she would designate from time to time.

I heard from them quite regularly until they reached Louisiana. Then for five weeks I heard nothing; two of my letters being returned to me, uncalled for. I finally received a letter from the adopted daughter and also one from the proprietor of the Texas Pacific Hotel, Big Springs, Texas, (Mr. Birdsall) stating that Mr. Stull, the son-in-law, had died and in a few days Mrs. Bowers died. The daughter, Mrs. Stull, and the adopted daughter then took the cars for Santa Ana, going as far as the above mentioned hotel, when Mrs. Stull died. This left the adopted daughter without a relative in this world and among entire strangers, but Mr. Birdsall had kindly given her a home with him.

We corresponded about the goods and they requested me to dispose of a part and ship the rest back to Texas. I asked if the daughter was legally adopted but it seemed they did not know; so the question was where and from whom was I to get the authority to dispose of the goods.

After receiving the intelligence of the deaths I had a letter addressed to Mrs. Stull containing a money order for five dollars and saying that the writer would forward five dollars per month for four months and the balance all in a lump, but did not say what the balance was. Of course I returned the letter to the sender and said that Mrs. Stull was dead. I heard through Mr. Birdsall that distant relatives were trying to get the adopted daughter to sign over her claim to the property. The last letter Mr. Birdsall wrote to me he wrote on three sheets of letter paper, but only sent two sheets in the envelope. I have been thus particular in these preliminaries to show the reader how this came out, through spirit or mediumistic communication.

For two nights and nearly two days my mind was fully occupied with how I was to dispose of the property and get it legally off my hands. I finally went to a medium (Mrs. Barrett) and asked her if there was any possibility of assistance through spirit communication. She replied yes, if I had a letter from Mrs. Bowers. So I went home and got two letters and went back. The moment we sat down there were three sharp, quick raps and the medium said the parties were ready to talk with me and began to describe Mrs. Stull. I said that was not necessary as she was a child when I last saw her. She then gave a complete description of Mrs.

Bowers and we were ready for business. Mrs. Bowers said (through the medium of course) that she wanted me to write to the District Attorney of Green Cove Springs, Fla., to have him find the adoption papers which were recorded there and see that there was an administrator appointed, for there was about \$5,000 worth of property at the Springs and in Nebraska; also a note of \$75 from a man in Oklahoma to whom they had sold a horse. (This was the man who sent the money order mentioned above). She wanted this property equally divided between the adopted daughter and a son in Pennsylvania; but she did not want her distant relatives to get any part of it, and that they were now trying to have the adopted daughter sign away her rights. She further stated that when Mr. Birdsall sent his last letter he left one sheet of the letter on the stand and did not inclose it in the envelope. She wanted me to take my pay out of the proceeds of the sale of the piano for my trouble, storage, etc. Also that the District Attorney was to get his fees for attending to the business.

The result is that so far there has been an administrator appointed who has authorized lawyers, Messrs. Taylor and Fargy, a firm doing business in Los Angeles and Santa Ana, to see to disposing of the goods in my care, settle with me, etc.

Mrs. Barrett, the medium, said she was in Los Angeles attending a spiritual meeting, given by a medium from San Francisco, and as a test he told a lady there that a cousin of hers had died in Louisiana in the month of August in a covered wagon, and was at the meeting. The medium described her as Mrs. Barrett had seen her for me.

After Mrs. Bowers had finished talking with me about her business I asked her if she was satisfied with her adopted daughter's home. She replied that she was, for she had a good home. She then bade me goodbye and said she was going back to Texas where she was stopping with her adopted daughter.

As soon as she was gone, my wife, Lizzie, had a short talk with me. She says language cannot express the happiness she enjoys in the true life beyond.

I wish to state that Mrs. Bowers was a firm believer in Spiritualism long before she passed out of the physical body. The medium knew nothing whatever of the case, neither did I know the facts above communicated, so it could not possibly be thought-transference, as some affirm. I have given facts; the reader can draw his own conclusions. Mrs. Bowers in one of her letters stated that she had a cousin living in Los Angeles.

DR. E. GALLUP.

Santa Ana, Cal.

Some Psychic Experiences.

One night I was awakened by someone rapping at the door; and my husband got up and found a lady acquaintance, excitedly asking to see me, as she had lost \$250, or someone had stolen it. I told her that I did not feel that I could find it, but she plead so hard that I told her to calm herself and tell me the particulars of her losing the money.

She said she was selling lots in San Francisco for other parties and that this money belonged to them. She had company that day (Sunday) and they had gone, but were coming back in the evening. She started down stairs to dinner and thought she would put the money in her bed and put some dresses on the bed, which she did, and then went down to dinner, and spent the evening with her friends.

After they had gone and while preparing for bed, she thought of her money and opened the bed, but the money was gone. After searching for it a couple of hours and not finding it, she concluded it was stolen and suspected a doctor who was there.

After relating her story, I followed her along until she spoke of leaving it in the bed and going down stairs. I suddenly saw her stop, and feeling that the money was not safe, she took it from the bed and put it in the bottom of a small cottage bureau. I told her so, and she said, "My God, that is just what I did; and it is there now, but in my distraction I could not remember it." She had offered me one-half to find it, but paid me my price, 25 cents, and left. The lady's name was Mrs. McCormick.

A SMALL BOX OF JEWELS

A gentleman came to me one day to find a

small box of jewels that his wife had lost. She had taken her jewels with her for some occasion, but had come back without using them, and had left them in the valise with other things. When she went to get them, they were not there. She hunted for them, but not finding them, concluded they were stolen.

I told him they were not lost or stolen, but were in the valise. He said it could not be possible, but the guides said they were there, and there they would find them. He went home and found them between the lining, which had ripped, and the box had slipped in. He came back and told me this.

FOUND A GOLD WATCH.

A lady came to me in San Francisco to find her gold watch, that had been stolen. While sitting I saw and described her home. I saw and described a man going into a bedroom and take a watch off the wall. I followed him to a pawn shop and said to the lady, "You will get your watch to-night." She recognized her husband's brother who was stopping at her house. She had refused him money, so he took the watch. A gentleman who knew the lady and recognized the watch as her's, got it back and gave it to her.

MRS. HENDEE-ROGERS.

GLEAMS.

Whilst all too swiftly winds each cycle of fast fleeting time,
And round by round laboriously to distant heights we climb,
Spurred onward by the magic ringing of a soft silvery chime.
What are those beauteous gleams along the way?
Not all summer's sunshine, nor winter's skies of gray
Could the glory of their light convey;
Thoughts inexpressible and sublime, rare gleams along the way.
While we scale terrestrial mountain heights and roam
In the higher, purer atmosphere of nature's towering dome,
Near the beauteous portals of our immortal home;
From whence the golden gleams so bright,
Flash o'er the lower valleys where the rays alight
Amid the shadowed groves, breathing there a silent might,
Messengers from afar they come flooding life's winding mazes
With light.

Oh, beauteous gleams, golden and roseate like the sunset hues,
Sweet and sparkling as the early morning's crystal dews,
Fairer than the most perfect of earth's grandest views,
To us from angel realms descending,
With our souls' rays softly blending,
Rare thought gleams our lives attending—
Gleams of love that all subdue, gleams of peace our all trans-
cending.
ROSE M. GRAY.

Qui Bono?

What is the good of toiling, suffering, wearing out the physical organism for a thankless people?

Did the philosopher of Padua ask that question when his great discovery of the rotation of the earth was rewarded by martyrdom?

Did the peerless Jeanne d'Arc ask it when the king whom she enthroned turned against her, when her beloved France which she had rescued forgot her and the religion which she had devoutly honored, burned her at the stake?

Did any of the world's great reformers ask it when fortune, fame and life were sacrificed for the good of ungrateful humanity?

If they did, under the prompting of common human feelings, ask it; they may be forgiven. So if those who are to-day persecuted for righteousness sake, may ask it, they too may be forgiven. Leroy Berice might be forgiven for murmuring from his martyr prison against the ingratitude of hypocritical Comstockism.

It would fill this paper to merely glance at the cases of "Man's inhumanity to man" in our own free country, at this very day and hour; growing out of the bigotry and intolerance of the majority to the minority who faithfully stand for what they know to be right, and only claim the rights which the letter of our Constitution guarantees.

If other cities of these United States elect to follow the lead of the "city of brotherly love," and plot against the rights of mediums to peacefully worship in their homes, as has there recently been done; then we, too, shall murmur, and by the spirit of justice, that murmur shall grow to be a voice that bigotry and superstition shall hear and heed!

The day has gone by when the club of a burly policeman shall settle the profound question of immortal life in a civilized land; much less, in a land that presumes to lead the world in civil liberty.

Let the conservators of legalized mobocracy beware! There is a point beyond forbearance, and that point has well nigh been reached in Philadelphia.

A government that was generous enough to hear the cry of outraged humanity and protect it in the Isles of the Ocean, must and shall hear

and protect it within our own continental borders! Spiritualists, as a religious body, have the same rights, under our great charter of rights, as has any other religious denomination, and "By the Eternal," as Old Hickory used to say, we will have our rights respected!

J. MARION GALE.

Why is it?

What is wrong with our Christian religion? Only think of it, as this is only the 1316th year of the Mohammedan era. Mohammed must have been born some 583 years after Christ. Then, as to time, the Christian church has some 583 years the advantage in propagating the Christian religion over the Mohammedan—quite a considerable advantage, yet it is said that there are not only more Mohammedans in the world to-day than Christians, but there are more converts to Mohammedanism every year than to Christianity. Now with all the advantages of the Christian Church over the Mohammedan, not only as to time, but in civilization, wealth, learning, printing, rapid transit in communication, etc., why is all this? Do we ever think of it?

It has been just 50 years since the light of Spiritualism first dawned at Hydesville, N. Y., yet there are to-day more Spiritualists in the world than there were Christians 500 years after Christ.

It is now nearly 2000 years since the Christian Church was first established, and with all the learning and wealth of the civilized world backing it up, it is supposable that in this long period of years, it would have planted the seeds of Christianity in every house, hamlet, family and heart in the whole world. Yet when we look over the map of the world only a very small portion of it has been Christianized. Why is all this? There is certainly something wrong somewhere in the Christian church!

Is it possible the seed sown by the laborers was bad and would not sprout? Will some of our learned theologians please explain it?

J. ISAAC HOLLINGSWORTH.

Winchester, Va.

Interesting Incidents.

I have two curious instances worthy of the Psychical Society's investigation. The first comes by way of an Oregon paper, which is a long way off, but the story as told has all the marks of genuineness. Some people of the name of Fulton live in the town of Astoria, and have a summer cottage at a resort called Seaside, miles away. They are at this season, of course, at their house in Astoria. In the middle of one night, recently, two or three women in the family were awakened at about the same moment by a strong smell of smoke in the house. They got up and looked about, but found nothing burning. The smell was so strong still that they insisted upon Mr. Fulton, the head of the house, getting up and making a thorough investigation. He smelled smoke, too, and searched every nook and cranny, but found neither fire nor smoke. The family all went to bed with some astonishment. The next day they learned that during the night their cottage at Seaside, miles away, had been burned.

A COINCIDENCE.

The other incident occurred in a household some of whose members are well known to me. In this household two young men, one considerably older than the other, and cousins, occupy the same bed. The other morning the older of the two woke at a very early hour, with the sense that the lids of his left eye were clinging together. He found that this was the case, and immediately rose, leaving his cousin asleep, went down stairs, and, at the kitchen sink, got some warm water from the stove, and also got some milk, and with milk and water bathed the eye until it was clear. When he had completed this process he did not go back to bed, but remained down stairs.

About an hour and a half later his bed-fellow came down, and the first thing he said was: "I've been having a curious dream; I dreamed that the eyelids of my left eye stuck together, and I thought I got up and came down here and bathed it with milk and water. I had the feeling so strong that I was surprised when I woke up just now and found there was nothing the matter with my eyes."

He had dreamed that he had been doing exactly what his cousin really had been doing. The cousin who got up had said nothing whatever to the one who remained in bed, nor had the latter waked or stirred in the least.—*Boston Transcript.*

Life Forces.

In the Valley of Memory with the beautiful horizon of thought-clouds around us, we live the ever-growing life of the Spirit Force-power of the world. All forms are the outcome of this thought-force, created of the life universal. We in our denseness, pause not to trace the source of this power and doubt not our own wisdom.

The mountains of superstition and prejudice tower above, and seem to threaten us with their ponderosity while we rest in their shadow, fearful of the beautiful and powerful rays of wisdom, of intellectual and moral progression. Let us cast aside the fear that keeps us in the shadow, and court the life-giving rays of the sun of investigation.

Many ages ago we were but atoms of life, which through years of time kept on collecting and condensing the atoms of growth, until we become in part the spirit force-power of the world. Spirit is force; soul is love; the two form the deity of which we all are a part. Little by little progressive people add to that wonderful power. Little by little do they add to the conditions which exist in the material world, and become more intelligent. So also does the growth of the hidden world become more apparent; and all the creative energies of progressive and kindred forces are surely working, constructing and building every hour some new invention, and workers of our busy world add to its growth and power.

The knowledge and wisdom we gain in this condensing life adds to our greater progress in the life to come, for like the plant-life, we but gather greater beauty and finer fruits through the use of the pruner's knife. Time and intelligence are our gardeners.

STELLA B.

"Eternal Vigilance."

The watchword of every Liberal and Spiritualist, and all who have shaken off the shackles of the church, should be, "Eternal Vigilance."

All should consider themselves soldiers and protectors of a nation's freedom.

Could you but realize the vast power behind the throne, only waiting and watching with an eagle's eye to grasp and hold every opportunity to tighten her hold and bind the bands a little tighter, you would not longer hesitate to use every weapon in your power to aid in staying the cruel grasp of Rome. If the voters would but pause and endeavor to comprehend the power they hold in the ballot, and not cast their vote for Rome or her followers—in a short time such a transformation would take place that would soon cause such as Peter York and other brainy hirelings of the church to seek pastures new.

A great responsibility rests with the holder of the ballot. It does but little good to lop off the branches of a diseased tree; you must strike at the roots. Take care that you give not the power into the hands of a power, or you will repent it.

Instead of acting as a guard—and using the ballot as a lever to freedom—you are but using it to cement still tighter the chains which bind you, and this hydra-headed monster with her talons of steel may sink them yet deeper into the hearts of the American people.

True, the masses are being educated slowly, but it takes time to impress the importance of this great evil on the minds of the people, and but few can sense the magnitude of the situation. Wake up, for danger threatens. Listen—and you may hear the clanking of her chains. Look—and you will see the lurid flames of the Roman power drawing unto her fiery heart all that a great nation and a great people hold dear. Automatic writing through LENA BLOOM-FIELD.

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ISSUED WEEKLY, AT \$1.00 A YEAR,

at 1429 Market St. San Francisco, California.
Between 10th and 11th Streets.

Official Organ of the California State Spiritualist Association.

THOMAS G. NEWMAN, Editor,
Assisted by an Able Corps of Special Contributors.

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SAN FRANCISCO, CAL., FEBRUARY 9, 1899.

The California Assembly has passed the measure to submit to the voters of this State a proposed amendment to the Constitution exempting church property from taxation. It may be that the Protestants will join with the Catholics to try to get votes enough to carry it at the polls. Every Liberal and Spiritualist should be sure to vote to prevent its passage. It is unjust as well as unreasonable. To save a few thousand dollars, Protestants will join forces with the Catholics to save the latter millions.

Vaccination is a terrible and cruel thing. It is the result of the ignorance and prejudice of medical men, and is not only useless but often results in untold suffering and agony, and sometimes in the destruction of the physical body itself. Many a bright and happy life has been sacrificed to this Moloch of ignorance, enforced by cruel enactment of stupid men who are for the moment clothed with brief authority. It is an outrage, and the law should be repealed.

A case in point is the recent death of William Nagengast, in Cleveland, O., aged 11 years, just reported in a Press dispatch. The lad was vaccinated at a free dispensary on January 4. On Thursday he called to see the physician. His arm was terribly swollen. That night he was attacked by symptoms of tetanus, or lock-jaw, and died the next morning in terrible agony. Three physicians attended him at the last, but could do nothing for him. The doctor who vaccinated him said he used pure lymph and applied antiseptic treatment, but when the boy came to see him on Thursday his arm was very filthy.

Here was a young life needlessly sacrificed, and a family ruthlessly plunged into mourning, by the accursed enactment of compulsory vaccination. Let sensible men everywhere demand its repeal.

What a farce it is to try to tax church property anyway, with assessors who are controlled by the churches. The *Chronicle* says "the church property in this city is assessed for \$1,600,000. Of this above \$600,000 is owned by the Roman Catholic Church."

Every intelligent man knows that the Catholic property here is worth millions. *Living Issues* states as a fact that less than five years ago Archbishop Riordan received for his church in legacies more than \$2,000,000 in a single year. The law should not be changed, and all church property should be assessed honestly.

Spiritualists should be the most humanitarian, charitable and harmonious people on earth. If they are not so, they are unworthy of the name.

That Medical Bill.

A bill has been introduced into the California Legislature prohibiting anyone from employing a doctor who has not a diploma from a medical college. This is a blow at mediumistic healers, as well as Christian Science, Mental Science, etc.

A vigorous protest should go up at once to the Legislature against the adoption of any such measure.

Dr. E. D. Babbitt, Dr. J. M. Peebles, Col. Dryden, and others, are invited to take the matter in hand and organize the strongest kind of opposition to the measure.

A discussion is going on in the California *Medical Journal*; the question being "Should there be a Law to Regulate the Practice of Medicine?" Chas. N. Miller, M. D., in ably upholding the negative, presents the following arguments:

1. A perfect system of medical practice has not, as yet, been developed, the truth in medicine is unknown; and it is subversive of morality and good government to uphold by law, that which is false and erroneous.

2. Such a law, by pretending to decide for each individual whom only he should employ as medical advisers, prohibits in its sphere of action, the freedom of the will, and restrictions of this kind are antagonistic to the spirit and most cherished declarations of our government.

3. Such a law promotes the worst forms of quackery, and therefore encourages all the evils it claims to suppress.

4. The real intent of such a law is not to shield the people, but to protect the medical profession of the so-called regular school, who are the exponents of a system of practice that is founded upon error and superstition; a system which is too weak to live by its own merits, and can only be kept in existence by legal enactment.

First, then, to establish the proposition that the truth in medicine is unknown, we have but to refer to the various theories of cure, as expounded by the different schools of medicine.

The basic principle of Homeopathy is, that "like cures like," while Allopathy is founded upon the law of contraries, and Eclectics claim that "for every evil there is a remedy," and after the patient is cured, they can always tell just what remedy was needed. Now which is right? Had you the power to do so, would you license only Homeopaths to practice medicine? No, for they may be wrong. Well, would you give that power to Allopaths only? No, they may not be right. Would you permit only Eclectics to practice medicine? No, all are too good Eclectics for that. Well, if it would not be safe to allow either school to practice medicine, to the exclusion of the others, then by what sort of justice do you license the three together to practice medicine, forbidding all other schools? Do three wrongs make one right?

Where then, shall truth be found? Does it abide with the Homeopath?—Ask the Allopath. Does it abide with the Allopath?—Ask the Homeopath. Is it to be found only with these two?—Ask the Eclectic.

The theory of the treatment, as taught by homeopathy, for instance, is diametrically opposed to that of allopathy. If one points to the zenith the other points to the nadir. If one looks to the east, the other looks to the west. They are both pursuing the truth, for they are travelling in opposite directions. I do not say that in theory or practice, either school is right, but I do say that one of them must be wrong.

Now, would you license the wrong for its own sake? No. Well, would you license the wrong that you may uphold the right? Shall we do wrong that good may follow? Admit that principle, and I may rob a stage coach, if I devote the proceeds to the building of a church. Do wrong that good may follow, and law and order are at an end. * * *

If I be a free man, what right has the government to interfere with my private life, to say who shall be my baker, or butcher, or grocer, or carpenter, or milliner, or shoemaker? If the government has a right to say who shall give me medical advice, it has also the right to say who shall give me spiritual advice. If a man cannot be trusted with the care of his body, he certainly should not be trusted with the care of his soul. Once admit this entering wedge of

governmental interference in the affairs of the individual, and it can be driven by the enemies of free government until the fabric is rent asunder. Americans should tolerate no such nonsense, but resist every encroachment upon the freedom of the will; never forgetting that "the price of liberty is eternal vigilance." * * *

I would let "medical science" and medical law be buried in one common grave, wide and deep; and above them let there be heaped the clouds of oblivion, and there let them lie until there shall be resurrected a medical science that shall teach that "obedience to the laws of health means life, and disobedience means death." When medical practice is founded upon that kind of medical science, it will not need to be regulated by law.

Prophetic Vision.

Mr. Aaron L. Longshore, Indianapolis, Ind., writes as follows:

I have read the RELIGIO-PHILOSOPHICAL JOURNAL with deep interest. While not a Spiritualist in the usually accepted sense of the term, I have for many years been a close observer of psychic phenomena, and have sought diligently to find a solution for the curious and sometimes startling manifestations of unseen force—which also in certain instances seems to be backed by intelligence altogether beyond, or outside of the field covered by so-called scientific tests.

I am led to make these remarks by the reading of the article signed by Dr. Max Muehlenbruch of Oakland, calling attention to the fulfillment of certain prophecies. I have frequently noted similar instances where predictions have been verified, but the most remarkable example that has come under my notice, is that put down in 1892 by the old Friend or Quaker, Jonathan E. Hollingsworth, of Steubenville, Ohio. This old gentleman claimed to have seen a "vision," or to have been in a "trance," during which these revelations were made. This occurred in Feb., 1892, but it was not until November that he found courage to write down the account.

The work is very crude from a literary standpoint, being childish and egotistical, but subsequent events have established the truth of the forecast as for the present at least. I will call the principal ones by numbers as follows: (1) Panic and riots of '93; (2) War between China and Japan; (3) Armenian outrages; (4) Rebellion in India; (5) Revolt in the Philippines; (6) Revolution in Cuba; (7) Threatened war between the United States and England over the Venezuela affair; (8) Good feeling restored; (9) Spanish-American war, with result. So far every prediction has been verified to the letter. Beyond this the writer declares that the Anglo-Saxon will dominate the world and that this language will become the universal tongue.

We can send Mr. Hollingsworth's book "Destiny of America" with the JOURNAL for one year, for \$1.20.

The dogmas of the Athanasian creed were unknown in the early years of the church. They were elements of discord from their origin in 325 A. D., says Dr. T. A. Bland. There had been no persecution for opinion's sake by the church previous to the Nicene Council. He adds:

Arius, the Libyan, could present his views of Christ as freely as Athanasius, till then; but the adoption of the dogmatic opinions of Athanasius, as the creed of the church, at once put Arius in the position of a heretic, and heresy was now a capital crime. In view of his great following, Constantine deemed it dangerous to behead that scholarly and saintly presbyter, so he banished him instead.

For preaching the doctrine of Arius, as against the dogma of the Trinity, as held by Athanasius, Calvin pronounced Servetus a heretic, and he was burned at the stake. The crime is not justly chargeable to Calvin, but to the fact that the church held that a strict adherence to the Athanasian dogma was essential to salvation, and that whosoever varied from it in his preaching, put the souls of his hearers in peril of eternal damnation; it were a mercy to the world to silence him, and to silence him in a manner that would deter others from propagating Arian heresy.

Truth crushed to earth shall rise again.

Saw an Apparition.

The Italo-American Literary and Patriotic Club of Baxter Street, New York, has a sensation, says the *New York Times*. Their names are Louis Crucci and Tony Gardella. They live on the fourth floor at 12 Baxter St., N. Y.

On Wednesday night Jan. 11, at midnight all except Louis were sleeping comfortably, when they were rudely awakened by a piercing shriek, and the next moment the door was burst open. The father grasped his stiletto and made a lunge in the dark, fortunately not striking any one, while the mother hastily lighted a kerosene lamp. There stood Louis, pale as death, his hair standing on end, and too terrified to utter a word. "What's the matter, Louis?"

"The ghost!" gasped Louis, looking back. Then he made a dash forward and hid behind his father.

The old man devoutly crossed himself, and, stiletto in hand, went out into the dark hallway. He returned with the stiletto clean and bright.

Louis was put to bed, and in a few minutes another shriek was heard on the floor above. It was Tony Gardella's voice, and everybody rushed out. He had also just returned from the club, and swore that no sooner had he reached the top of the stairs than he saw a ghost floating up the stairway, and saying in a sepulchral voice, "Now I've got you!" and then he fainted.

When he revived, the two boys compared notes, and both agreed that the ghost was clad in a white skirt, while the breast and face were a mass of white flame.

There was very little sleep in the tenement that night. The men and women held a consultation, and the oldest tenant said she remembered that a man had been once killed there, and she was sure it was his ghost that was haunting the place.

Saved by a Dream.

The following curious experience is told by Mr. Melton Prior, the distinguished war artist, says M. A. P.:

"I was going out to the Zulu war in one of the Union Company's vessels, the German. On board this steamer I dreamed on two occasions—that is to say, I had two dreams precisely similar in their tenor—that I was shot dead and then buried. In my dreams I saw myself killed, and witnessed my own funeral in all its dreary detail. Shortly after my arrival at the Royal Hotel in Durban I had a letter from my mother, in which she stated that she had had a dream, which I found to be precisely like my own, and begged me to be careful and, if possible, not to go to the relief of Etchowe.

"This dream coincidence certainly had an effect on my mind, and in a weak moment I decided I would not go. 'I'll be hanged if I go up to Etchowe,' I said to myself, and I didn't. It so happened that I heard of a gentleman, then in Durban, who could sketch very well, and when I had put myself in communication with him, he offered to take my place and send his sketches down to me, so that I could touch them up and send them to England. I communicated with the proprietors of the *Illustrated London News*, informing them of the whole incident and what I had done. Well, Mr. Wm. Ingram (now Sir William Ingram) sent me a cablegram: 'Regret,' it ran, 'you not going into battle at Etchowe. Perhaps our special artist is preserved for better things to come.' It is a very curious thing that out of the sixty or more battles I've been present at, and witnessed and sketched, such an idea as 'keeping out of it' never occurred to me. The man who went up for me was one of the first killed in the fighting!"

A stirring article from Dr. J. M. Peebles on Vaccination will appear in the next issue. It came too late for this week.

The ignorant think that they need a change of environment to make them good; but the wise know that it is their consciousness that must be changed.

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.—LONGFELLOW.

The Reviewer.

HARMONICS OF EVOLUTION, by Florence Huntley. 463 pp. Price \$2. Chicago: Florence Huntley. For sale at this office.

This is a very remarkable book. Its name gives but little clue to its general character or purpose. It is especially devoted to an exposition, demonstration and elucidation of the declaration that "Life here and hereafter has a common development and a common purpose."

It opens with these self-evident truths:

1. "There is no death."
2. "Life after physical death is scientifically demonstrable."
3. "Life here and hereafter has a common development and a common purpose."

The author does not underestimate the significance of these declarations, nor their value and importance to every intelligent man and woman.

She modestly explains that she is a student of the ancient schools of science, and is commissioned to write the book.

It is a deeply scientific work—broad and comprehensive—and will repay a careful perusal.

The general purpose of the entire work as outlined is to rationally connect the scientific knowledge of the ancient Spiritual school with the proved facts of Modern Psychical Science. It is to give to modern science a motive for its knowledge, and to religion a reason for its faith.

This volume furnishes Spiritualists with weapons to answer the strongest arguments against the philosophy and phenomena of Spiritualism. It explains the laws of mediumship, and substantiates the fact of spirit communication.

The strength of Spiritualism is measured by its ability to state and explain the laws governing the phenomena. The justification of true mediums, lies in the individual ability to explain their own experiences in accordance with scientific methods. This book supplies the data for substantiating both propositions.

HOW EDITH FOUND FAIRYLAND, by Nina Lillian Morgan. 90 pp. 75 cents. Chicago: F. M. Harley Publishing Co. For sale at this office.

The author embodies in her story the love of a beautiful nature who tries to help the readers to find happiness. It is a sweet story.

HEAVEN EVERY DAY; or Common-Sense Christianity, by Theodore F. Seward. Cloth and gold binding. 160 pp. Price \$1. New York: Thos. Y. Crowell & Co., 46 East 14th St. For sale at this office.

The author endeavors to release people from the incubus of a dead theology. The theories and systems which have divided mankind in the past, he says, have done an incalculable amount of harm. The book is an appeal for a common-sense religion.

THE GOVERNMENT OWNERSHIP OF RAILWAYS, by F. G. R. Gordon. Chas. H. Kerr & Co., 56 Fifth Ave., New York. 32 pp. Price 10 cts.

This book contains a large amount of valuable information.

FORCE AND MATTER, by Chas. O. Patterson. 26 pp. Price 25 cts. Latham, Kansas: Chas. O. Patterson.

This little pamphlet gives a vast amount of information concerning the planets and the eternal forces of nature.

WHERE IS HE? or the Vision of Joseph, by Joseph R. Jackson. 189 pp. Price 50 cents. Washington, D. C.: Society of Silent Worship, 1210 G St., N. W. For sale at this office.

This is a pamphlet of the new thought, also giving questions with answers from spirits, concerning their abode, conditions and environments. It totally upsets the old ideas of heaven and hell as locations instead of conditions.

Mind for February is on our desk, and contains many articles of interest. Among them we will mention that entitled "The Crusade against Christian Science," by Chas. Brodie Patterson. Issued monthly by the Alliance Publishing Company. Price 20 cents.

The *Coming Age* for February is on time, and presents a literary feast. Among the articles of interest we may mention, "Dreams and Visions;" a record of facts, by Mrs. C. K. Reifsnider; "True and False Education," by Henry Hertzburg; "Some Characteristics of Edward Bellamy," by Rev. R. E. Bisbee. Price 20 cts. Copley Square, Boston, Mass.

The *Arena* for January, under the new management, is a little late, but contains many articles of interest. Among them we may mention B. Fay Mills on the "New Party;" J. Randolph Tucker, Jr., on "Colonialism;" Horatio W. Dresser on "What is the New Thought?" Wm. Lloyd Garrison on "Single Tax Ethics." Price 25 cents.

Little Men and Women for January is received. The leading features for this number are, "The Purple Owl Rug," by Sophie Swett; "Malcolm, the Farmer," by Patty Bruce; "Narcissus," by Cora Habiland; "Cunning Nancy," by Annie Isabel Willis. Price 50 cents a year. Troy, N. Y.: Little Men and Women Co., 249 River St.

A Remarkable Occurrence.

My younger brother had just passed on to spirit life. My older brother, who is a physician in Norway, Me., was with him at the time of his death, and was returning to his home when a remarkable phenomenon occurred, as related by my brother, writes Mr. H. A. Bradbury in *The World's Advance-Thought*. "All at once I was conscious that something was dripping down from the air above me, and, as it were, enveloping me with an influence or presence which caused a strange but exhilarating feeling. It commenced at my head and passed down over me. I felt it distinctly, definitely, positively; it was pleasant, agreeable, satisfying, and at the same instant my brother, Birney, whose dead body I had left 30 minutes before at his house, sat down upon the wagon seat by my side, at my left hand.

"I thought it wonderful! I was glad beyond measure. There was not the shadow of a doubt in my mind but that it was himself. I saw him perfectly, and said: 'Now I know that man exists after death; that the spirit lives on after the body dies.'

"I did not speak to him, neither did he speak to me; it was not necessary. He was at my side; he had given me proof of his continued existence and love, and with that I was content and fully satisfied.

"I cannot say how long he remained at my side, but think my horse must have walked 30 rods before the form began to fade, or the powerful impression to leave me, and it was many minutes more before the form faded entirely away, and somewhat of the impression remained a long time."

This is one of those phenomena that are possible only immediately after the exit of the spirit from the body. Being in transit from the material to the spiritual state, not yet divested of the material, and using the forces of the spiritual, it is able to grasp the coarse, sense-recognizing substances, and produce the effects witnessed. Although at the time of the occurrence, it had been two hours since the body breathed its last, the spirit had just then been liberated from it, and wished to convey the glad tidings to his brother (who was very skeptical) that he still lived.

Thought.

The power in each individual that moulds him and makes him what he is, is the power of thought. Thought builds the individual; spirit, mind and body conform to his thoughts. Man's external work in matter manifests the exact kind and quality of thought he evolves; his material creations are as he thinketh them and willeth them to be. If one does not like himself as he is, or the prospects that he has, or intuitively perceives to be his for the future, he must break the mould of his crystallized thoughts and cultivate new ones more to his liking; for his mental house (corrupt and ugly as it may be) will stand until he himself demolishes it and builds a better one. Nothing but Truth itself can set him free from the limitations created by his thoughts, for these will remain as long as he creates them.—L. A. MALLORY.

Heed not the Tempter.

Hold, Columbia, stay thy hand!
Do not heed the tempter's plea;
He who gave thee birth hath planned
Higher destinies for thee;
Higher far than love of conquest;
Nobler far than lust for gold;
Thine the glorious gift of freedom,
Heed, thou, not the tempter bold.

Oh, my country! cease to listen!
That is not the voice of God!
'Tis the serpent!—see the glisten
Of its track across the sod!
Do not barter thy grand birthright—
For that blessing thousands died—
For the lurid glare of empire,
For the conqueror's sinful pride.

Let the nations, old and hoary,
Drain the cup of human blood;
Thine the nobler, holier glory
Of increasing human good.
Raise the stars and banners above us;
Let each symbol be unfurled!
Every bar and star means freedom—
Freedom to a suffering world.

El Paso, Tex. ROBT. HY. KNEESHAW.



The Editor is not responsible for the opinions of correspondents.

From San Jose, Cal.

TO THE EDITOR:

The Cause in this section is seemingly holding its own. Mrs. R. Cowell closed a nine months' engagement with the First Spiritual Union on Sunday, Dec. 29, with two large and enthusiastic meetings, the 11 a. m. meeting being devoted to addresses on the life and works of Thomas Paine, and the results therefrom, and the duty of all Spiritualists and Liberals to keep fresh his memory and that of others of his kind, whose lives were devoted to the alleviation of humanity from the wrongs and oppression of ignorance and superstition, in the intolerant creeds called Christian.

The evening meeting was one of the best attended the Union has had for many years. Fully 350 people were in the hall, ante-room and parlor, and upon the stage. Mrs. Cowell gave some 29 spirit messages, every one of which was verified. Many who had never been at her meetings, and were utter strangers, received the best and most convincing tests. Why have we not more like her, instead of the many unreliable so-called mediums who burden the Cause? We are sorry to part with her, and hope soon to see her back on the platform.

Mrs. Downer-Stone occupies the platform during February.

Mrs. Drynan, president of the People's Society of San Francisco, paid us a visit on Sunday as the guest of Mrs. Cowell.

The mid-week meetings still go on; also the Ladies' Aid Society and the Lyceum, but not with the interest and attention they should have. W.D.J.H.

Birthday of Thos. Paine.

TO THE EDITOR:

The First Spiritualist Society of San Diego, Cal., held a meeting of three sessions assisted by neighboring societies on Jan. 29, in honor of the memory of Thomas Paine. Many taking lunch in the hall, and enjoying a social time between services.

Very excellent addresses were made by Mrs. Morrill, Mrs. Mullen and Mr. Griffith, of National City; Mrs. Newcomb and Mrs. Wellington of the National Ave. Society; Mr. H. B. Campbell, of Portland, Oregon; our dear venerable friend, Dr. J. M. Peebles; and Col. Dryden, who excelled, even his usual logical and eloquent utterances, and rose to a high degree of inspiring enthusiasm in portraying the noble patriotism and unselfish devotion of the much persecuted and maligned humanitarian—Thomas Paine.

It is to be hoped that within the next hundred years, the mass of the people of this country will realize how much they are indebted to this grandly inspired man, for the great degree of civil and religious liberty they enjoy.

During Dr. Peebles' address he gave a beautiful description of a vision he experienced while sitting on the platform at the National Convention in Washington, with a large audience before him. The walls of the building seemed to recede and he saw an innumerable host of spirits ranged in a semi-circle above the mortals—many noble souls who are still working for humanity. Prominent among them came forward two grand men, walking side by side, and in answer to his question, "Who are these two men?" came the reply, John Wesley and Thomas Paine.

During the intermission of the meetings, petitions were circulated against compulsory vaccination and against repealing the law to tax church property. I am glad California has such a just law, and sets a good example for the older States, and I feel it would be a disgraceful step backward to repeal it; and every Liberalist should do all in his power to prevent it. L. M. DeLANO.

Dr. C. W. Hidden of Newburyport, Mass., is to have in an early number of *Mind* a paper entitled, "A Plea for Immortality," to be followed by one relating the experiences of a practicing physician in psychic healing.

Lyman C. Howe will lecture in Cleveland, O., on Sundays Feb. 12, 19 and 26. His wife, we are glad to learn, is recovering from la grippe.

The *Arena*, Copley Square, Boston, Mass., offers one thousand dollars to young people under 21 years of age, for the largest club of yearly subscribers. Send to the *Arena* for particulars.

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Mrs. Maxwell-Colby, Readings, 1041 1/2 Valencia-st., S. F., Cal. Circle Tuesday eve.

Dr. Alice Carstens, Electro-Magnetic and Psychopathic Healer, 148 Sixth St., S. F.

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Mrs. Sadie Eberhardt, 937 Guerrero Street, Circles Wed. 2 p.m.; Thurs. and Sunday eves.

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Mrs. H. A. Griffin, readings \$1.00; circle on Thursdays, 25c. 1027 1/2 Market-st., S. F.

Mrs. Henderson's meetings, Sunday, Monday, Tues. Thurs. & Sat. 148 6th st. Sit. daily.

Mrs. Kate Hoskins, Spiritual Medium, Lecturer and Healer, Room 9, Somis House, 322 South Spring St., Los Angeles, Cal.

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THOMAS G. NEWMAN, Editor & Publisher, Station B, San Francisco, Cal.

Rumor.

I have heard it faintly whispered,
Said my caller trim and neat,
It is just a bit of rumor
That is whispered on the street.

Once again I heard the whisper;
It had grown a murmur then,
And the tale was fully garnished
With the how and where and when.

Still again, 'twas spoken louder,
And was echoed far and near,
Till even goodly people gave
To the tale a listening ear.

Thus a good man's name was shadowed,
Though without a word of proof,
And the friends who smiled in summer
Held suspiciously aloof.

EUDORA B. MARCEN.

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An Acknowledgement.

To Mrs. J. J. Whitney, San Francisco, Cal.
MY DEAR MADAM:—Your last favor of December 28, 1898, has come to hand, and reminded me of a duty I have neglected to perform in the shape of acknowledgment, which I will make in the following words:

I am and have been a sufferer from aneurism of the aorta for years. Of course regular practitioners are unable to do anything for cases of this kind. I have—before applying to you for a diagnosis—applied to nearly all those claiming to possess the power to diagnose disease correctly at a distance from the patient, perhaps some 20 in number. In not a single instance have I received a diagnosis in any form even approaching my real condition. In your own city are a number who have diagnosed my malady as diseased duodenum, hypathicitis, etc. In fact, these 20 diagnoses make me suffer all the known maladies of the medical profession, except the true one, and consequently in writing for your diagnosis I hardly looked for any other result than those I had already experienced; but was agreeably surprised to find that your diagnosis went straight to the point. Out of all the number to whom I have applied you alone have been enabled to sense my true condition, with this exception that the aneurism is no longer in its "infancy," but is well matured, having reached the age of nearly sixteen years, and nearing its last stages, and I do not expect any help that will be of a lasting nature.

Having thus relieved my conscience in making this tardy acknowledgment, I sincerely wish that you may long enjoy your particular sphere of well-doing.
Calcium, Pa. HERMAN DERSH.

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[Established in 1865.]

Weekly—One Dollar a Year.
Foreign Postage 50 cents a year extra.
Single Copy, 5 cents.

THOMAS G. NEWMAN,
EDITOR AND PUBLISHER.
1429 Market St., near 10th St.,
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Local News Summary.

Edited by M. S. NORTON.

Progressive Spiritualists.—After the usual songs, in which Mr. J. T. Lillie joined once more, last Sunday evening, Mrs. R. S. Lillie spoke upon "The Growth of Liberal Ideas." The speaker compared the progress of liberal thought, in the century just closing, with the preceding ten centuries, and found that more progress had been made since the advent of Modern Spiritualism than in ten times that number of years in the past; but the teachers of the past centuries ought not to be attacked or reviled, for they gave to the people the best light of the age in which they lived and labored, although their light seems but darkness in our day. Force of circumstances is the power behind all the mental and spiritual advancement in the world, and our religious beliefs are largely the result of our education.

The people of to-day need not feel too proud of their achievements, for it has been 2400 years since the golden rule was enunciated, and yet man to-day in the most civilized country on the globe is living as though he had never heard of it—robbing his fellow man six days in the week, and the seventh day is devoted to shifting the responsibility upon the Devil.

Each of us carry with us coals, kindling and matches, with which to kindle our own hell fire. Spiritualism teaches facts, not theories only, and the knowledge of these facts is gained from returning travelers from the spiritual Klondike, just as a knowledge of the material Eldorado is acquired from those who have been there. They tell of spirit homes with spiritual walls, upon which hang spiritual pictures, and their accounts and descriptions uniformly agree.

The meeting closed with an improvised poem by Mrs. Lillie and a song by Mr. J. T. Lillie.

Oakland.—Fraternal Hall was filled to overflowing on Sunday, Jan. 29, the occasion being the first public appearance in many months of Dr. Max Muehlenbruch, the renowned seer and psychometrist. The doctor has resided in Oakland for the past two years, and has evidently lost none of his old time popularity, as was attested by the smiling faces of his auditors. Every test was fully recognized. The doctor has been re-engaged for Sunday evening, Feb. 12. THOS. ELLIS.

Mme. E. Young III.—Last Sunday evening the hall at 605 McAllister St., was closed to the public for the first time in two years. This was because of the serious illness of the medium. The madam has a large circle of friends who will join with the JOURNAL in kind thoughts, as well as spoken words of sympathy; hoping for speedy recovery. The power of thought in healing the physical body, is very little understood, but we believe in spite of the jeers of skeptics that it is the greatest curative agent in the world. Try it.

Paine Memorial Celebration.

On Monday evening, Jan. 30th, the Liberals of San Francisco and vicinity assembled in Scottish Hall to celebrate the 162nd anniversary of the birth of Thomas Paine, the author-hero of the American Revolution. The hall was filled to its utmost capacity, and the program was one of rare excellence from first to last. The Paine motto, "The world is my country; to do good my religion," decked the foreground of the platform, and a portrait of Paine, environed by the National colors, occupied a prominent place.

The exercises began promptly at 8 o'clock. After a few words by the chairman, Mrs. Tully gave a piano recital, followed by Mrs. R. S. Lillie, the celebrated Spiritualist lecturer, who proved to be an ardent admirer of the author of "The Age of Reason." Then came a musical selection on violin and piano, by Prof. R. Young and Prof. Bothwell; a recitation by Miss Wilbur, entitled, "That Old Sweetheart of Mine;" violin solo, by Mrs. Garton, well rendered; fancy dance, Miss Lillian Rhodes; song, with violin accompaniment, Miss Martha Aspdon; address by T. R. Simpson, who had some new thought, and some old thought expressed in a new way; solo, by Mrs. F. R. Whitney; recitation, by Mr. Wm. Rider; song, by Mrs. Love; and last but not least, an address by Dr. J. L. York. He began by saying that this meeting was not called merely for entertainment and frolic, but to impress upon the minds of the people the thought of Thomas Paine—his liberal thought, his patriotic utterances, and his ardent love of liberty; the first to raise his voice against human slavery; the first effective assailant of Christian superstition, and the champion of the people against priest and king; he lived a life of usefulness to his fellow man, and his memory will live when his falsifying traducers have been forgotten. The celebration closed with a social dance.

Once more have the people of San Francisco rendered a verdict for liberal thought, as against bigotry and superstition. To Dr. York more than to all others, belongs the credit of this marked tribute to one of the world's saviors, from the common people whose champion and friend he was. The time is ripe and the people are ready to be led out of religious, social, and industrial bondage. There is need of a leader. There is need of another Thomas Paine.

King's Daughters' Home.—On Sunday, Jan. 29, at 217 Francisco St., Mrs. Sarah Seal, the eloquent spiritual speaker and medium, delivered a lecture to the inmates and a few visitors, on the "Influence of Spiritual Thought in the World." She spoke of the moulding influence of early thought upon the lives of all. Thought is immortal and works out its destiny through all future ages; nothing is lost. Every Sunday at 3 p. m., some religious service is held at the home, and every month in the year in which five Sundays occur, the fifth Sunday is set apart for the Spiritualists. The sick and blind, the lame and weary as well as the less unfortunate of her hearers, were delighted with the service as conducted by Mrs. Seal, and she promised to favor them again in the near future. There are quite a number of avowed Spiritualists in this Institution, and to them such an occasion is like an oasis in the desert to the weary and thirsty traveler.

A Benefit Entertainment.—On Friday evening, Feb. 3, the friends of Mrs. Hutchinson assembled in Occidental Hall in goodly numbers, and enjoyed a very fine program. Mr. Wm. Rider presided. At the opening of the exercises the chairman spoke a few well-timed words and Mrs. Waltham's orchestra rendered the opening selection. Mrs. Keegan gave a reading in her usually happy manner. Prof. Young followed with a violin selection: Miss Tryphena Pritchard, recitation. The Ladies' Quartette—Mrs. Tully, Miss Rice, Mrs. Richardson and Alice Severance—sang a selection, followed with a recitation by Philip Zuerin; baritone solo, Mr. Edward Masters; poetical improvisation, Mrs. R. S. Lillie. The Ladies' Quartette then sang a selection entitled, "Sleep," which ended this part of the evening's program. Then the dancing began, and continued until all were satisfied to go home, conscious of a good deed done and a pleasant time spent. The entertainment netted Mrs. Hutchinson a tidy sum. The whole affair was under the management of Mrs. Jolly and Miss Severance, for the success of which they are entitled to much credit.

Mission Lyceum.—The attendance was large and interest good in the lyceum session last Sunday, and the business meeting of the association was also well attended. Remember the patriotic party on Washington's Birthday and help to roll the chariot along.

Universal Spiritual Association.

The subject of Slavery was discussed from many standpoints at 20 Eddy St., last Sunday afternoon. The physical, mental and spiritual aspects of the subject were presented, as well as the social, industrial and economic conditions of Slavery. Here the differentiations of organization, education and environment, may be seen and studied. Magnificent opportunities for mental training and the development of the faculty of expression are afforded to all. Mr. J. N. Young, the attorney, has for several months been treating the audience to a series of ten-minute talks on "Spiritism" from a Bible standpoint. Mr. Lee is giving his ideas of the philosophy of right living, and Father Bradley presents the Christian solution of the great problem of life, while Miss Lee dispenses sweet music to the gratification of all. Next Sunday the question will be, "How can we conform our actions to our convictions?" At 12 m. sharp.

Mrs. Drew's Meeting.—The only free test meeting in the city last Sunday evening was held in Pythian Castle, Mrs. Drew medium. This meeting was well attended, and judging by the close attention and evident interest, was a success. There were but two test meetings in the city held in halls, but many in private parlors. We are not able to visit and report any but those held in public places.

Circle of Harmony.—The meeting at Occidental Hall last Sunday was enlivened by music from Mr. McNorton and Mrs. Duncan. The speakers and mediums participating were Mr. Walker, A. Mark Stoddard, Mr. Irwin and Mr. McNorton. Mrs. Sophy Seip, Mrs. Gray, and Mrs. Logan, Mrs. Stoddard and Mrs. Smith mediums. Next Sunday at 1 p. m., the "Philosophy of healing" will be discussed, led by Mark Stoddard. All are welcome to participate.

Heretics and Heresy.—Dr. J. E. York, the "Ingersoll of the West," delivered his radical lecture on this topic last Sunday evening in lower Scottish Hall. As a fearless champion of liberal thought the Dr. has no rival on this Coast. His meetings are one of the institutions of the city, which none can afford to miss.

Lyceum Entertainment.—The Children's Progressive Lyceum, which holds its sessions at 909 Market St., will give a Valentine Party on Wednesday evening, Feb. 15. These parties are very enjoyable, and those who love dancing and frolic will have a treat.

A Case of Need.—Again we call attention to a case of urgent need, where those who have something to spare from their own necessities might bestow it with the assurance that it will be appreciated. Mrs. Gilson and daughter at 148 6th St., are both sick and needy. Contributions may be left at the JOURNAL office.

Visitors.—Mrs. Carrie M. Jones and Mrs. Kingsley, of Santa Rosa, have been visiting in the city during the past week. They called at the office of the JOURNAL while here, as all visiting friends should do.

Mr. John Grattan, a prominent Spiritualist of Stockton, is spending a few days in the city.

Mr. Bowdoin, an old resident and builder of Stockton, also called at this office. He is very deaf, and was in San Francisco for the purpose of consulting a physician.

Mr. Ed. K. Earle is in Los Angeles, and has been holding meetings there, which we learn were well attended.

The history of French philosophy which Prof. L. Levy-Bruhl, of Paris, is writing for *The Open Court*, has reached the middle of the eighteenth century. The subject for the February number is Voltaire, and the article is accompanied by a portrait of this great thinker. The March number, which will treat of the Encyclopædists, will be richly illustrated.

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Hygienic Book.

The N. S. A. has a number of copies of Mrs. Dr. J. H. R. Matteson's valuable medical and hygienic work, "The Occult Physician," for sale for the benefit of its Treasury. The book retails at \$2 per copy, but the able and gifted author—who generously presented these copies to the N. S. A.—has given permission for them to be sold for \$1 per copy. This book should be in every home as well as in the hands of every physician. Send for a copy to the undersigned.

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VOL. 36.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, FEBRUARY 16, 1899.

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No. 7.

THE BORDERLAND.

Spirit of Boy Killed in Cuba.

"I wish to tell you a queer story about my friend X—," said the member of the Psychical Research club. "It's a true story, and perhaps some of you scoffers can solve it. If so, you will do more than I can."

"X. lives on the West Side. He is a materialist, or rather, has belonged to that cult of thinkers until very recently. He is well known in the liberal circles of our metropolis, and his word is regarded as good as the gold of our richest Croesus."

"My son," X. told me, "was living in New York when the Spanish-American war broke out, and enlisted as a private without either my knowledge or consent. The first thing I knew of his enlistment was conveyed to me in a letter that he wrote to his mother from Santiago. I was very angry when I heard of it, and my wife was in despair. 'O, Harold!' she kept crying, 'O, my Harold! I know he will be killed! I know it! I know it! I know it!'"

"It was a desperately hot day, and I went into my library, for it was the coolest room in the house. I took down book after book, but I could not read. My mind would wander off to my boy—to the tropics—to the blood, fire and agonies unwhisperable through which Cuba was passing. Finally, I walked over to the mantel, where a beautiful calla lily was just breaking into bloom. While standing there, looking into the half-revealed heart of the glorious flower, I happened to glance into the mirror, and saw there something that fairly froze my blood."

"Looking over my shoulder was my boy—my Harold—with a horrible wound in his temple, from which the blood was dripping to his feet! His face was whiter than the calla, and in his eyes burned an eager, questioning, incommunicable light that I cannot define. I dropped back in my chair with a cry that brought my wife to my side. Then I knew no more for hours."

"Later tidings came to us that my boy had been shot in the temple on the very day, the very hour, that I saw him—or his spirit, in the mirror—shot in that rush up the hill at Santiago."

AN EXPERIENCE IN MICHIGAN.

"Now, good gentlemen, I am not and never was what the world calls superstitious. Until last September I would have laughed with a sneer at the story of X., for I had never seen anything that I could not adjust in conformity with what is known as the laws of nature. True, I had witnessed the tricks of Hermann, Kellar, the Davenport brothers, and other master magicians of my day, but I knew that they dared not, for they could not, 'come out in the open' away from their apparatus, their mirrors, their cabinets, and so forth, and perform their seemingly occult acts. But last September, while living in Escanaba, Mich., I underwent an experience that will haunt me through time and through eternity itself."

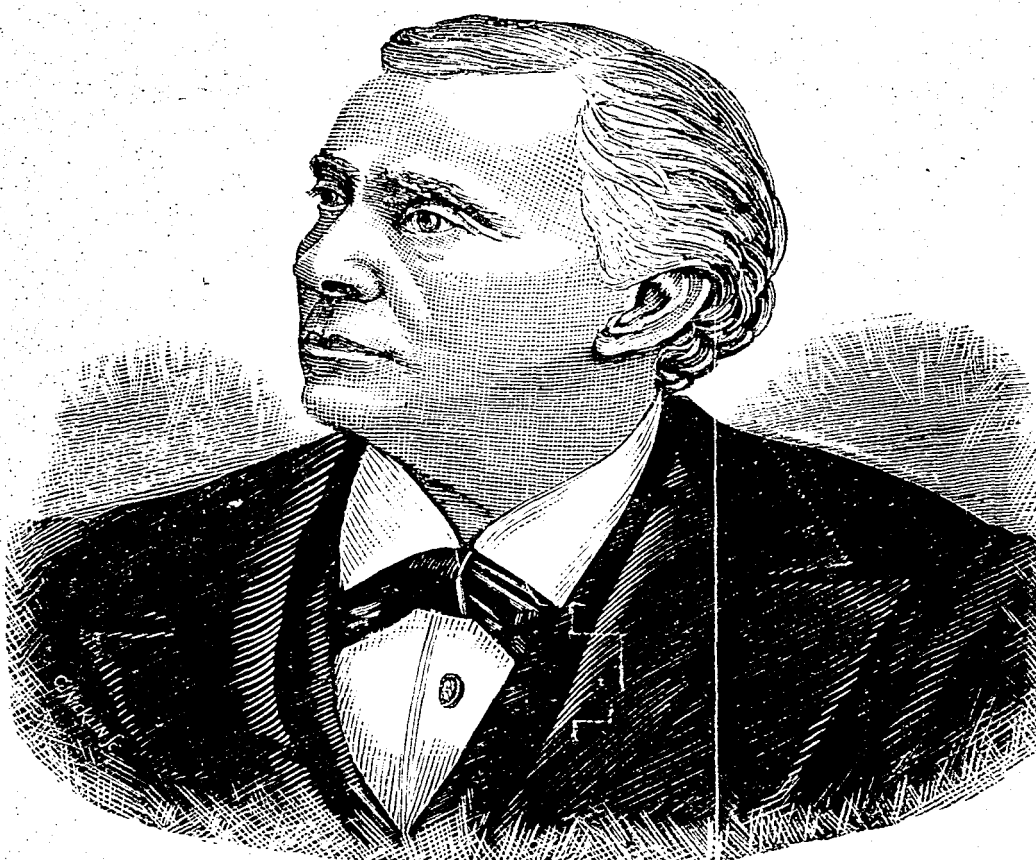
"It was Labor day, and, consequently, I had nothing to do, for, paradoxical as it may seem, Labor day is the only week day in the year when a man who works for a living can loaf. I was, therefore, loafing in my room—that is to

say, I was reading a novel by Edgar Saltus, when a rap came at my door."

"Come in!" I said, and who should enter but Ivan George English, a bright, handsome, popular young man of perhaps 23 years. He is part proprietor of the Escanaba Daily Mirror, a paper with which I was identified at the time. I had heard that he was possessed of wonderful powers, but when these powers were described in detail to me, I made them a matter of mockery, and even once went so far as to tell Mr. English that I'd like to see him or anyone else hypnotize me, or make me see or hear or do anything, I care not what, that is outside my immediate personality—or words of that purport."

"It was Labor day, and a week or so after the foregoing conversation, when English appeared in my apartment at the hotel—that is to say, I thought he appeared there. While we were conversing on ordinary, every-day subjects another rap came at my door, and again I said, 'Come in.'"

"The hotel clerk entered. 'Mr. K.,' he said,



Dr. J. L. YORK, the Liberal Orator.

'Ivy English wants to see you down in the office.'

"I reckon not," I replied, "for Ivy English is here."

"Where?" queried the clerk.

"In that chair—there," I said pointing.

"The clerk thought I was trying to guy him, I suppose, for he went out, slamming the door behind him. I followed and called to him, but he refused to come back. When I returned to my room it was empty! I knew very well that Mr. English could not have left it without my knowledge, and a strange, uncanny feeling crept through every atom of my sense and soul. Putting on my hat, I hurried to the Mirror office. There was Mr. English absorbed in his books."

"Well," I remarked, "that was a neat trick you played upon me. How did you leave my room ten minutes ago without my knowledge?"

"I haven't been in your room to-day," he replied with a triumphant light in his eyes. "But," and he looked at me inquiringly, "are you not the gentleman who wanted to see me or any one else hypnotize you?"

"Yes."

"Well, in the strict sense of the word, I didn't hypnotize you. I simply projected my astral body into your presence."—Selected.

Spiritualism in a Convent.

A Roman Catholic paper, *Le Pelerin*, of the 1st of November last, publishes a circumstantial account of a spirit having appeared to a nun in a convent at Hénin Liétard; and as the particulars are furnished by the curé of the parish, we suppose we may accept them as correct. Early in the month of May last, the mother superior of the convent died of cancer in the stomach. On the 20th of June, one of the sisterhood was sent into the cellar to draw some beer for dinner, when, all of a sudden, she saw the deceased mother standing by her side, who grasped her by the wrist of the right hand, and said to her in her well known voice, "Pray for me; for I am suffering." The poor girl was so frightened that she fled from the cellar, and sank down on a bench near the entrance to it. As she did not return to the refectory, other sisters were sent in search of her, and they had great difficulty in getting her to tell them what had happened. Of course her statements were received with incredulity, until she said, "Look at my wrist, where the mother pinched me," and there were the marks of four fingers and a thumb burnt on the flesh. The General Superior of the Congregation (Ladies of the Holy Union), sent her to the convent at Douai, where her wounds were examined and photographed by Dr. Toison, the physician of the community; and they gradually healed, leaving only a scar behind each."

The incident has created a great sensation, because the Roman Catholics don't like to drag their friend, the Devil, into the business, where so good a woman as the mother superior is concerned; and if her spirit is wandering about under the influence of restlessness, how can they venture to deny the truth of Spiritualism?—*Harbinger of Light*.

Dr. J. L. York.

The illustration on this page shows this well-known liberal orator and apostle of free-thought. He was born in the State of New York in 1830. His early life was spent in the Methodist Church, from which he graduated through the open door of Unitarianism, to the high ground and wider field of thought known as Liberalism. This freethought movement, and struggle for mental freedom, is based upon the nine demands of American Liberalism, formulated by Francis Abbott, about 30 years ago, and is the basis upon which the present American Secular Union is founded. They are as follows:

1. We demand that churches and other ecclesiastical property shall be no longer exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, in prisons, asylums, and in all other institutions supported by public money shall be discontinued.

3. We demand that the public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the Government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States, or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the Government shall be abolished, and that the simple affirmation, under the pains and penalties of perjury, shall be established in its stead.

7. We demand that all laws, directly or indirectly, enforcing the observance of Sunday as the Sabbath, shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality, as such, shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly and promptly made.

For thirty years past Dr. York has been constantly engaged in the promulgation and defense of the gospel of natural science and mental liberty, as against all churchism, creedism and religious superstition, and regarding the light of nature, as interpreted by modern science in the doctrine of evolution, as the true basis of reform and self salvation. He has lectured as an organizer of Liberal Unions and Lyceums in nearly every city and town on the Pacific slope, as well as in the principal cities of the East, besides an extended lecture tour of two years in the Australian colonies, where he met with the most abundant success. And with the exception of one term in the California legislature, the doctor has pursued the even tenor of his way as an able exponent of free thought, the uncompromising foe of religious superstition, and the friend of every true reform.

His style is earnest, rapid, logical and magnetic, and there are few speakers in the field of reformatory thought to-day who have rendered more faithful and valuable service in the cause of mental liberty than Dr. J. L. York. The doctor has been a resident of California for 39 years. His present address is at 527 Dolores St., in this city. He is engaged at this time in a Sunday night course of radical lectures at Scottish Hall, where he has lectured during the winter season for several years past, and we quote the following from his recent lecture on Liberalism:

Mental liberty and freedom from superstition is the bed-rock and mother of Liberalism. And to be a liberal, is to enjoy mental freedom, in conjunction with a broad and generous spirit, in sympathy with human progress and reform.

And what the Eclectic is, in medicine and the science of cure, Liberalism is in the realm of theology and religion. When I was a boy the old school doctor would fill the patient with calomel, and bleed and blister the victim almost to death to cure typhoid fever, and not a drop of cold water could the patient have. And the old hell-fire method to save the soul went hand in hand with the calomel doctor to save the body. But as Eclecticism, which is free thought in medicine, has saved us from the old doctor, so also Liberalism, which is a growing state of the intellect, will save us from the old preacher of superstition.

The genius and ethics of Liberalism exhibit a religion of the intellect, based upon natural law. Its chief concern is human welfare, and not the glory of the Gods. It is a system of philosophy, science and ethics, adapted to old and young, and is the safest guide for this life, or a fitness for higher life. It can never crystallize into sectarianism and bigotry, because it is a growing state of the mind, guided by reason, the divine light in mankind.

All sectarian churchism intolerance and persecution are the natural results of religious beliefs, which in all the dark past have taken the high place of knowledge and have borne the bitter fruits of arrested growth, cruelty and superstition.

The true function of a knowledge of ourself, and our true relations to our fellow man, is to create progress in the world and good-will among mankind. And the superiority of Liberalism over every form of supernaturalism, is that it urges the attainment of knowledge about

this world, and our life and relations in this world, as the true basis of advancement, rather than the worship of the unseen Gods and the burdens and friction implied in priest-craft and church-craft.

True Liberalism worships at no shrine but that of truth—has no faith, save that which takes root in knowledge, and no hope, save that which is based upon the evidence of things seen, and the possibilities inherent in the nature of things, which are susceptible of proof. Liberalism is the key-note of all true reform, and the realm of its action is as wide as human needs and aspiration. Whatever is true in Bible and church, we want it. Whatever is true in Spiritualism, we want it, but stop short of self delusion, fanaticism, fortune-telling and fraudulent exhibitions, which have prostituted to show-going and sight-seeing, in a commercial way, that hope which has always been a rainbow of promise to the world. Whatever is good and true in Socialism, we want it. And the scope and field of Liberalism is the whole realm of nature, science, human welfare and reform.

The mission of Liberalism is the enfranchisement of men, women and children from the bondage of religious superstition, and to teach morality and right living, free from dogmatic theology.

California Vaccination Law.

For over fifty years I have been battling in such movements as anti-slavery, temperance, prohibition, the Bloomer-dress, woman suffrage, class legislation, "doctors' trusts," Spiritualism, and now I am fighting on the vaccination battlefield. And the mad battle is fully on, here in San Diego.

A vaccination law, passed some ten years ago by the California legislature, has remained nearly a dead letter; but now, without a case of smallpox in our midst, the 'board of health, afflicted with a sort of health-spasm, has proposed that all the school children of this city, whose population is 22,000, be vaccinated. And the threat is thrown out that unless parents comply and have that putrid calf-lymph put into their children's arms, their children will be denied the privilege of attending the schools. I repeat, the battle is on. My whole nature is aroused, and I have written articles in every San Diego newspaper except one against the enforcement of this unjust law. Of the eighty-five resident doctors in San Diego, only three or four are opposed to vaccination, and these, with one exception, are too cowardly to stand up and say so, or to even sign a legislative petition to repeal the law or so amend as to make it optional with the parents. The school board has not yet issued the order, though the health board is urging them to do so.

The public is thoroughly awake. At the Mothers' Club meeting in our city lately the lower room in the school house was literally packed to hear the vaccination question discussed. Though many doctors were invited to come and defend vaccination, only two made their appearance. These spoke in its defense. I was present, clad in medical war paint, with my left hand full of anti-vaccination documents, sent me by Wm. Tebb of London, Prof. Alexander Wilder, of Newark, and others. The discussion was hot. Thank the gods, a large portion of the mothers present were opposed to vaccinating the children. My opposition was vehement, if not violent. I defied the law. I pronounced it unconstitutional; and, treasonable or not, I advised the mothers present to positively refuse to have that diabolical poison put into their children's arms—a poison that upon the highest medical authority does not always prevent smallpox—but does kill thousands every year. Foolishly vaccinated a second time myself when in San Francisco in 1861, I was in bed three weeks from the poison. I came near losing my arm, and I felt the effects of the villainous virus for several years.

What the doctors call pure virus—"tubes and points"—I publicly pronounced filthy, impure, calf-lymph cussedness. During the discussion I advised that instead of vaccinating and poisoning the blood of our clean, sweet-faced children, that the doctors, druggists, lawyers, and preachers of San Diego—all be vaccinated and the dear, innocent children be spared. This was not a popular presentation to the vaccinationists present, and yet, two-thirds of the ladies cheered me roundly. Oh, that our mothers, wives, sisters, and daughters could vote,

as they do in New Zealand, Wyoming, and some other States! Heaven hasten woman-suffrage. The order to vaccinate the children has not yet been officially issued.

IS THIS VACCINATION LAW CONSTITUTIONAL?

Assuredly not. The law of God, written in the moral nature, is above any law enacted by political legislatures. Many of their pronounced laws, though having the signatures of governors, are not laws. They are often repealed during the very next session of the legislature. Law to be law, must be based upon the eternal principle of right—the absolute principle of right and justice. I will not obey an unconstitutional law—a law that infringes upon my personal liberty. And be it treason or not,—I will urge in the faces of popes, priests and politicians, others not to do it. This vaccination law is undoubtedly unconstitutional—and is in perfect keeping with "medical trusts" and these nefarious "doctors' laws" that seek to compel patients to employ only physicians of their own school—a school self-dubbed "regular."

This vaccination law is so odious, so dangerous to health, that it has never been enforced to any considerable extent in our noble State, California. It never will be. The people are too progressive. Petitions are now being circulated in this city for its repeal. The English Parliament has recently, be it said to the glory of England, made vaccination optional with the parents.

The old fugitive-slave law was once the law of this country, North and South. And this law was compulsory; Northern men were required to hunt, catch, hold, and return colored men back into slavery, who were running for the freedom of Canada, and safety under the British flag. I would not, did not obey this law. Though comparatively much younger then than now, I defied it, and I am proud to say that with a family of good Quakers in Cayuga County, New York, I helped several runaway negroes to make their way by the "underground railroad," as it was called, into the Canadian dominion. Wendell Phillips, William Lloyd Garrison, the Quakers, and thousands of reformers, were charged with treason for criticising a government that enacted such a congressional law (the Fugitive Slave Law), in the interests of perpetual slavery. They refused to obey it. Garrison was mobbed in Boston, Foster was egged in Worcester, Foss was stoned, others were vindictively persecuted by politicians and conservative bigots. But the law was finally repealed—and slavery itself abolished. Now Phillips, Garrison, Foss, Abbie Kelley, Parker Pillsbury, Henry C. Wright, and many of those brave old soldiers of freedom,—scarred soldiers, fighting for personal liberty and equality before the law,—are honored, and their very tomb-stones are wreathed in unfading laurel; while the congressional and political manufacturers of that old fugitive-slave law, are either forgotten, or their names have half-rotted away into the silence of merited infamy. Such will be the fate of this California vaccination law, and its doctor-inspired makers. Let the 85 doctors of San Diego, and the board of health—one or more of which are doctors—take due notice.

I am lecturing every Sunday here in San Diego.
J. M. PEEBLES, M. D.

In the Seive of Reason.

As a reader of the Spiritual and Liberal papers, I have noticed that there are many so-called liberal writers who still hold to the idea of a personal God and a personal Devil; that the Bible is the infallible word of God, and that God, by his goodness and intelligence, rules and governs the universe. And there are not a few who seemingly deny the universal laws of nature, claiming that Law implies a predestined rule of action, and that the rigid logic of evolution, as demonstrated in differentiated phenomena, proves exactly the reverse of fixed law. Some claim that the Law idea is a dogma, which is a consequent necessity of the dogma of the God idea.

Now I would like to put these into the seive of reason, and have the reader, by earnest thought, help me to shake them a few moments.

As we understand it, the Bible God is the God referred to, who is represented as a personality, all-wise, omnipresent, the creator and ruler of the universe.

Let us see: Read Genesis 1:1: "In the beginning God created the heaven and the earth." In

the beginning? Stop a moment and think. When was the beginning? Can you think of a time or place when neither time nor space was? A time before time was? A space when there was no space? It is utterly impossible. It could not have been. Knowing there never was such a state of things, there never could have been a beginning. So we reason that if time and space are now, they always have been, hence they were not created by God in the beginning.

On the other hand, IF conditions ever were such that time and space did not exist, then there was no God, and no creator, as there could have been no space for him to occupy, and no time, in which he could have had an existence—hence, no time or place in which to create. This line of reasoning, forces us to accept the fact that time and space were without beginning and will be without end.

Since science has demonstrated that no particle of matter can be annihilated, and also that something cannot be made out of nothing, we have entirely given up the idea of creation, or a creator, and fully believe that all things that are, have always existed in some form.

Now if all these things did exist without a God to create and govern them, by his intelligence, and if there is no such thing as Law, then all things must be running by chance. But after careful consideration, I do not think any one would admit that our planetary system and our nicely adjusted natural phenomena are run by chance.

No, indeed, we believe that law governs all. We look at it in this way. If there is a law that is immutable and unchangeable, it has always been a Law, and was not made by a God of creation before time and space were. But we believe that Law, Spirit, Matter, are Co-eternal with time and space.

We believe Law governs, because, wherever man has delved into the hidden mysteries of nature, he has invariably found some principle underlying each and every phenomenon of nature, which principle seems to be always present when that phenomenon occurs; this underlying principle or force is what man calls law. By a knowledge of these laws he is able to predict the time at which eclipses will occur, comets appear, and a thousand other things equally as wonderful.

We have always found God, and the man of God, in direct opposition to man's gaining a knowledge of law, even as far back as the Garden of Eden, where the book shows that God told a falsehood, and afterwards admitted that the Devil told the truth. And taking into consideration the many errors and falsehoods contained in the Bible, which book is all the authority we have that there ever was a God, and taking these in connection with the fact that nature itself makes the denial we assert that there never was and is not now a personal God, as set forth in the Bible.

Now let us see if there is a chance for evolution under fixed law. We think there is. True, we have laws seemingly that other laws do not affect, as no two particles of matter can occupy the same space at the same time. Any thing could not exist without time and space in which to exist; two halves of any substance are always equal to the whole substance, etc.

If all the laws of nature were of this class, it might seem possible that evolution could not exist under fixed law, and yet the first law upon which I build my theory of evolution, is the law that compels nature to produce differentiated phenomena, by making it impossible for any two particles of matter to occupy the same space at the same time, as in case of the two leaves of a tree; or two blades of grass; no two of which are alike, yet they receive sustenance from the earth in the same manner, have the same root or stem, but they must occupy different positions in space as the law compels them to do; hence, they are acted upon differently by the rain, dew, air, sunlight, etc. A different ray of light, striking at a different angle, would have a different effect, and produce a different result; and as each circle of growth and decay refines and enriches the soil, making each succeeding growth more vigorous and perfect, it would surely indicate evolution under fixed law.

HERE IS A PROPOSITION.

A law may be in constant operation, yet that law may be overcome by other laws. If this be true, it would seem plausible to suppose that the united action of the laws of nature, in perfect harmony with the great law of cause and

effect, would not only produce the wonderful phenomena of growth and decay, but would tend towards a constant refinement, higher development and perfection in nature, which we term evolution.

Then it remains for me to show to my readers that such conditions do exist. Knowing that all forces in nature conform to laws governing them, I sometimes use the word force, instead of law, as it is more convenient to do so. While man has discovered many laws, yet many of them are not fully understood, and reason tells us there are very many more, of which man, as yet, has not the faintest idea.

Yet, with our limited knowledge, we have learned the fact that many times certain laws are in operation without perceptible effect, as in the case of the rapidly revolving wheel, centrifugal force is constantly pulling at the wheel, in just proportion to its weight and speed; but the wheel, by the laws of cohesion and adhesion, being strong enough to stand the strain, we do not see the effect of the centrifugal force.

Let the boy tie a string to his ball and swing it rapidly in a circle; the pull on the string will demonstrate the action of this law, as also does the bursting of flywheels occasionally.

Again, we see that in quantities water seeks its own level by the action of the force of gravitation, yet we know that same law within each individual drop would form it into a small globe. Try it by letting a drop fall on an oiled paper, then a drop on unoled paper, and notice that one remains a globe, while the other, by the same law of attraction, aided by the capillary action of the unoled paper, flattens and is absorbed by the paper. We think these two illustrations will suffice to substantiate our proposition.

Now we find the laws of nature so nicely and accurately adjusted, that we are able to make very perfect calculations therefrom, and that those calculations once accurately made, are always found correct. Therefore we conclude that there are unchangeable laws, and we believe that, were it not for a knowledge of those laws, our high standard of mechanical and intellectual ability could not have been. This proves to me not only that evolution is possible under fixed law, but that fixed law is the real underlying principle that forces the growth and fuller development of perfect evolution.

H. L. CHAPMAN.

Dr. Peebles' Latest Book.

"The Christ Question Settled," is a veritable encyclopedia on the subjects treated. To the great majority, no doubt, it will appear as a waste of words; for they will likely regard the question, "Did Jesus exist?" as absurd, having never seen any cause for doubting it. Another class representing a small minority, will regard it as a question of no consequence, whether he existed or not; and therefore they will ignore it as worthless and a waste of time to read. But this same class, many of them, do not think it time wasted, to search, and study, and write criticisms to prove that Jesus of Nazareth was a myth.

Had no one called it in question, Dr. Peebles would have had no occasion to defend the historical Jesus. If it was worth disputing, and spending much time and labor to secure evidence that Jesus did not exist, why is it not important to study the question on both sides, and, if possible, find the truth? Is it important to know that Shakspeare existed? There has been much time and labor spent on the question of his writings, and even Robert G. Ingersoll has thought it worth his while to collect evidence to show that Shakspeare was the author of his plays (!) But would he have done so, if no one had questioned it? Is Shakspeare—whether myth or man—a more important factor in history than Jesus of Nazareth?

To me it seems eminently fitting that this remarkable symposium has come forth to settle a question of historical fact, about which so much has been said and written (especially on the negative) within the past 30 years; and from a hasty survey of its pages I am constrained to regard this latest work of the Spiritual Pilgrim, as the crowning effort of his life, and a work of permanent value to the world, and to all scholars and religious thinkers, of whatever school or shade of faith. It is as valuable to the scholarly Free Thinker, as to the Christian. It deals not with dogmas. It does not attempt to settle

any question of theology. It is not in the interest of any church or creed. It simply aims to present the evidences, drawn from a great variety of sources, to the veritable character in history of the man of Nazareth, who has been the center and source of a world-wide influence, that has, to a great extent, directed the course of Empires, moulded the destiny of Nations, and stamped the seal of its authority on the civilizations of the world. The evidence seems to me irresistible and unanswerable, that Jesus of Nazareth, as known in the Gospels and the writings of Paul *did exist*. Both sides are heard. The best arguments on the negative are presented in the language of each writer, giving his strongest proof on which he bases his conclusions, and it is no mean array of talent that champions the negative.

Such writers as Hudson Tuttle, Prof. J. S. Loveland and B. B. Hill are not to be brushed aside with an assumption or a sneer. On the other hand Dr. Joseph Rodes Buchanan, Wm. Emmette Coleman, Rabbi Wise, Moses Hull and Dr. J. M. Peebles, with many quotations from eminent authorities, seems to me make this book an exhaustive analysis and summing up of the whole question that thoroughly settles it. In this work Dr. Peebles has performed a great and valuable service to the world, that will be better appreciated 50 years hence than it can be now. Of course there are millions who will never read it. So there are who never read the Bible, or Paine's "Age of Reason," or Darwin's "Descent of Man." But that does not lessen the value of the book to those interested in the subject; and to all such it must be of vital consequence to have it settled right.

To know the truth is important to all who love truth and seek its companionship.

"No question is ever settled
Until it is settled right."

LYMAN C. HOWE.

[For our review of this work, see page 6 of the JOURNAL for Jan. 26.—ED.]

"The Bible in India."

I have recently seen several notices of Jacolliot's "Bible in India." It is claimed to be unreliable—that the author was either imposed upon by the Brahmins, or attempts to impose falsehood upon his readers. It is also suggested that Dr. J. M. Peebles and Wm. Emmette Coleman have copies of the Vedas, which do not confirm Jacolliot's statements. Now this style of treatment might be considered legitimate criticism from the church standpoint, but I submit that it is not from ours. Bro. Peebles may have a translation of the Vedas. It may not agree with that of the Brahmins and Jacolliot. But who shall decide as to the correct one? Max Müller started in on a translation some years ago, and though considered one of our most profound linguists, yet, according to Prof. Whitney of Yale, he rendered a Vedic term "red horse" instead of "red chariot." He got "the cart before the horse."

The task of translating the Vedas is confessedly a herculean one, and there is very far from being agreement among Sanskrit scholars. Jacolliot spent years in India, with its people and scholars. Is it not just possible that Bro. Peebles, making a flying trip of a few weeks, was as liable, to say the least, to be imposed upon by the Brahmins as the Frenchman?

But to state the question fully, it is this: Bros. Coleman and Peebles occupy the extreme ground of the Christian doctors—that Christianity, in its make-up of doctrine and institutionalism, was in no wise influenced by India, while Jacolliot occupies the other extreme of asserting that all the great outlines, both of Judaism and Christianity, were originally from India, through Egypt. Which of these positions is the correct one? I think the great mass of liberal thinkers and scholars would unhesitatingly answer, "Neither." I do not propose here to consider the arguments pro and con, but to submit that, before Jacolliot is ruled out of court as a witness, some, at least, of his positions and quotations from Hindu literature shall be proven false. And with the enormous mass of that literature it will not do to say, "I have not noticed this passage." A lifetime could hardly suffice to cursorily read it. The Rig Veda, the oldest of the four, contains 10,500 double verses. And when to this you add the other three, with the Brahmin's and later commentaries, you have a body of literature that

might appall the most ambitious of scholars. And when to this is added the fact that the dialect of the Vedas is very unlike that of the classical Sanskrit—the language of a later age—the difficulties are immeasurably increased.

But I must not enter this tempting field, and close by repeating my request that the special delinquencies of Jacolliot be pointed out, instead of a sweeping and unproved condemnation. When that is attempted, I may have something farther to say. J. S. LOVELAND.

A Paper for the Lyceum.

I am sure that you, Mr. Editor, as one who has made great sacrifices in sustaining your paper, will fully appreciate the sacrifices of others. Constantly has the cry gone up that a paper for the Progressive Lyceum was needed. No one felt strong enough to take the matter in hand. For a long time at least, such a paper could at best be expected to no more than meet its expenses. There was no publishing fund, no gratuities, and whoever undertook the enterprise must do so expecting to give time and means, and look for reward in the good accomplished.

A year ago Mr. Tom Clifford, of Cleveland, O., was moved to this enterprise. A practical printer, he knew what was before him, and shrank not from the task. He publishes *The Lyceum*, an 8-page quarto, weekly, and has not failed to have each number on time since its first issue. Some Lyceums take 50 copies, and a large number 25, and all agree that it is an important factor in the interest of the work. It answers the demands of Spiritualists, for literature for their children. It has original stories, lessons, pieces for recitations, Silver Chain exercises, and suggestions from interested workers. The price of subscription is only 50 cents a year. This is so near cost that no discounts can be made to clubs. Spiritualists who provide themselves with their favorite papers, should not forget this one for their children, and perhaps they will find it one of the most interesting for themselves.

The only way that is open to them to help in disseminating Spiritualism among the young is by assisting in the circulation, of this the only paper devoted to the work. It is not only for the Progressive Lyceum, it is a paper that will be enjoyed by every child.

The self-devotion of its editor and publisher should be recognized by Spiritualists, and by no means can they do so more effectually than by sending subscriptions. HUDSON TUTTLE.

How to Think.

Through the investigations of physical scientists we have learned that thought is dynamic; it is both force and motion. Thought is a force in the same sense as is electricity; it is the most potent known energy in the universe. Thought being both force and motion, the process of thinking is the motor power by which our lives are guided and governed. Thinking builds cells in the brain; it changes the structure of that organ in exact accordance with the quality of thought generated, and thereby changes our relations to one another, to our environment, and to life....

I think it safe to assume that there are few persons in the world who would not be glad to better their condition—who would not willingly exchange want for plenty, sickness for health, and dread of the uncertain future for a large, calm, grand, understanding faith in universal good.

Misused, misdirected, mistaken thought is the cause of all sickness, poverty and sorrow—all unease. This is not visionary imagining, not a mere speculative statement: it is the latest discovery of scientific investigation. It is a demonstrable proposition, as demonstrable as is any problem in mathematics. The day is not far distant when the science of mind control, now in its infancy, will take rank among the exact sciences, to be formulated and studied, and to prove itself of inestimable benefit to mankind. Even now people are learning that they must not dare to indulge a wicked or a weak habit of thought. One might as well take frequent spoonfuls of poison as to worry; while to think thoughts of resentment, malice, hatred, or revenge is less wise than to thrust one's hand into the fire. JEAN PORTER RUDD.

The Religio-Philosophical Journal,

ISSUED WEEKLY, AT \$1.00 A YEAR,

at 1429 Market St. San Francisco, California.
Between 10th and 11th Streets.

Official Organ of the California State Spiritualist Association.

THOMAS G. NEWMAN, Editor,
Assisted by an Able Corps of Special Contributors.

The Editor is not responsible for any opinions expressed in the communications of correspondents.

No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., FEBRUARY 16, 1899.

If you want to be loved and appreciated—don't find fault. Don't believe all the evil rumors you hear. Don't repeat gossip, even if it would interest those you meet with. Don't underrate anything because you do not possess it. Don't try to build yourself up by tearing down the reputation of others.

Bro. Hudson Tuttle has been having a severe tussel with the "grip." He thought he had recovered sufficiently to attend the Paine Celebration in Cleveland. He went and spoke there, but the result was a nervous collapse from which he is still suffering. We hope he may soon recover his wonted strength.

In the article by Mrs. Hendee-Rogers, on page 2 of last week's JOURNAL, in the fourth line from the bottom of the second column, her price then for a reading is stated at 25 cents. It should have been \$2.50—the ruling price at that time.

Rev. Chas. C. O'Shea, of Chillicothe, O., threatened to kill his wife, whom he has mistreated and grossly neglected, until she was compelled to leave him. They were married last May. She alleges that he represented himself there as unmarried and that he has been guilty of adultery with several women there, and has caused a great scandal in many families. She also alleges that when he was a boy he was sent to the Mansfield reformatory for horse-stealing, and that he is a desperate character. The Church has nothing to boast of. Her ministers, like mediums, have black sheep among them. They should not throw stones at Spiritualists, for they live in glass houses. Neither dogma nor spirit communion can insure morality, until humanity is spiritualized and realizes the higher life.

During a very pleasant interview with a Vedantist from Upper India, says Rev. George H. Hepworth, I asked: "What do you consider the first step in the religious life?" and he answered, "The thought that the Infinite and the human soul are at one with each other; that the Infinite is in the soul, and that, therefore, a man ought to be godlike." Then he added, "It is possible to intellectually accept that statement as a fact and not be religious, just as one may believe in Christianity with his mind and not be a Christian in his heart or life. But when a man appreciates this truth and surrenders to it the control of his motives and his actions, then, and then only, has he a genuine religion."

Religious Bigotry.

In view of the fact that the rabid religionists of the day are making strenuous efforts to compel the observance of the Christian Sabbath, by those who do not believe in its necessity or any authority for its sanctity—it becomes the duty of all members of Liberal Churches, Free-Thought Societies, and Spiritualists, to combine to fight against the overbearing rule and authority of many priests and preachers.

Some good people claim that there is no danger—that the power to persecute for the sake of opinions, is gone. They forget that the *spirit* of persecution is still alive, as shown by recent events in Europe and the Islands of the Seas.

Recently a man was put into prison in Spain for not kneeling while a Catholic procession was passing and the "host" carried aloft. Similar cases occurred in Austria and Germany, for not removing hats on such occasions.

But the following from the *Youth's Companion*, shows the diabolical and fiendish bigotry of the ignorant among the Catholics of France:

Some of the subscribers to an anti-Jewish fund in Paris express sentiments more fit for fiends than for human beings. Thus one woman sends 25 cents out of her "hatred for the Jews, and in the hope that Reinach may be skinned alive." Her two-year old daughter sends—or is made to send—5 cents, and her husband sends 30 cents, "in the hope that Reinach may be boiled in oil?"

Another professedly devout woman, of venerable age, sends her mite with the assurance that she is "praying day and night that the Jews may be exterminated by the plague."

When unreasoning bigotry rises to such a pitch, it is a short step to another St. Bartholomew's massacre.

School for Mediums.

By a Press dispatch from London, England, we learn that Mrs. Stannard proposes to establish a collegiate institution there for the formal instruction of "mediums" and to provide for the authorized licensing of mediums capable of conducting orthodox seances. The telegram states:

Her object is to protect the public from experimenting with fraudulent and incompetent Spiritualist mediums.

She desires to organize a society which will issue a classified list of the duly qualified working mediums.

Blank forms will be circulated, to be signed by all mediums in the country, and only such as give satisfactory evidence of their power will be recommended to the public as duly authorized to put people in communication with their friends in the other world.

The college which will prepare persons for the practice of mediumship is to have a decidedly novel curriculum—seances, gyrations and classic dances being expected to occupy a large part of the attention of the students.

The following from an exchange may interest some correspondents. Although we request that our correspondents should write on one side of the paper only, use ink (not pencil), and write all names and addresses very clearly and carefully, hardly a week passes without these requests being totally ignored. An editor writes: "Men who write letters to newspapers seem to feel injured if their letters are not printed, or, being printed, are abbreviated. And they assume that the editor 'ignores' or 'mutilates' their epistles from envy or from fear. I cannot print all the letters I receive. I must select some and reject others. The principle I work upon in this selection is as follows: All anonymous letters go to the basket, most of them unread. Most of the long letters, and nearly all those which are difficult to read, share the same fate. Letters which are short, bright, or forcible stand first chance of being used."

What is Most Feared.

The *Cosmopolitan* for December contains the opinions of several prominent persons on the subject of their greatest fears. Among them were: Wm. Dean Howells, Ella Wheeler Wilcox, Chauncey M. Depew and others.

Mr. Howells thinks that the greatest number of us most fear poverty and death. Mrs. Wilcox says women's fears are different from men's, the latter's running toward poverty, whereas woman tends to fear wrinkles. Her words, "Fear is the only thing to fear," which appeared in her poem, written for the *Suggester and Thinker* last November, are quoted.

Chauncey M. Depew is most beset with the fear of not being on time, and would choose as the motto for the youth of a country the word, "punctuality."

Both Admiral Gherardi and Mme. Janauschek most fear fire—a very natural dread of seamen and of women.

All, however, are of one opinion on the evil effects of fear upon one's energy and character.

The greatest fear in the world to-day, is the fear of death, and this can be charged to a false education on religious matters. Death is a natural change—the doorway to another state of existence, and must be entered by all the human family.

City Captured by a Medium.

Dr. L. Schlesinger, is in Meridian, Miss., and is the talk of the town; at least that is what the local papers say, in large headlines. He is at the Smylie House, and intends to remain for 2 or 3 months. The *Star* says:

Going into the First National Bank, he found Captain George, the president, near the street entrance. Walking up to the banker he offered to tell him all about himself, his family and antecedents, after introducing himself as a Spiritualist. For a moment Capt. George did not know what kind of a case he had gone up against, but before he could make any reply the visitor was rattling off facts and incidents which Capt. George had not thought of for years.

Cashier Edwin McMorries was attracted, and after Capt. George admitted that the "Spiritualist" had spoken the truth in detail, called the stranger inside. "I have a middle name," said Mr. McMorries to a *Star* reporter, "that I have not used since a small boy, and I doubt very much that my wife ever knew it or suspected it. That fellow shelled out my full name in a jiffy, and gave me a remarkable evidence of familiarity with my family history, my boyhood, father, mother and a lot of other things I knew to be facts."

The editor of one of the local papers is a convert to Spiritualism, and inserts in his periodical the following:

Dr. Louis Schlesinger, the distinguished trance, test and healing medium, is in the city, stopping at the private boarding house of Mrs. Smylie, on 23rd avenue.

The editor of this paper, after much importuning upon the part of friends, (for he doubted), paid the distinguished gentleman a visit and was told many things so wonderfully true (and which no one but a person who was inspired could have disclosed), that he left with full faith and feeling the better spiritually and bodily for having gone.

Mr. T. A. Marvin invites correspondence with a good lecturer, and writes thus:

Dr. Louis Schlesinger is here and doing a wonderful work, has been with us two weeks and the interest has not abated in the least. It is phenomenal, considering he is the first medium who has ever given the people here any knowledge of the spiritual philosophy and phenomena. Now what we want is a good lecturer to finish up the work so well commenced.

Here is a fine opportunity for some of our lecturers to do good, and work in a fertile field.

Any of the Books noticed in these columns can be obtained at this office at the publishers' prices.

Liberals Must Join Forces.

The *American Israelite*, in a late issue, contains the following:

Widely apart as are all non-believers in orthodox Christianity from the Seventh Day Baptists and Adventists, yet, every liberal-minded person owes them a debt of gratitude for the strong fight they are making against Church and State union, and Sunday legislation of all kinds. I don't know exactly how strong the sects are; the communicants of the two churches cannot be more than 75,000; they are, nevertheless, making a powerful fight against the narrow spirit which would make religion a matter of law in this country. The Jews, who are numerically so much stronger in the United States, would do well to take an example from these two churches, which spend dollars to influence public opinion by means of printers' ink, where the Jews spend cents.

It is quite essential that all those who are opposed to the "Sunday" and other orthodox legislation, should join forces and make a lively fight for our rights under the Constitution of the United States, which was left us as a legacy by our forefathers.

Seize upon truth, wherever found,
On Christian or on heathen ground;
Among your friends, among your foes,
The plant's divine where'er it grows.

The *London Daily Chronicle* of Jan. 14, 1899, contains the following: "A remarkable story is agitating a section of society just now. A young lady of rank, who is engaged to be married to an officer serving in India, recently had her photograph taken by a leading London photographer before going out to India to be married. To her horror, when the photographs were sent home there was plainly to be seen standing behind her, in a very menacing attitude, the phantom image of her fiancé! The young lady was photographed no less than three times, under apparently ordinary circumstances, but each time the same form is said to have appeared on the negative. The prospective bride has postponed her departure until inquiries can be made regarding this singular affair."

Prof. Mansill's *Almanac of Planetary Meteorology* for 1899, is very interesting. He is a meteorologist and scientist of Rock Island, Ill., and the *Almanac* is full of interest to those who watch the phenomena of changes in the weather.

Dr. E. Gallup, of Santa Ana, whose communication may be found on page 2, of last week's *JOURNAL*, writes thus:

In both the articles from me, you have the name of the medium Barrett instead of Barnett. I have had another communication from Mrs. Bowers (through Mrs. Barnett), in which she thanked me very kindly for attending to her business, and that all was proceeding in a very satisfactory manner. I consider this Mrs. Barnett a remarkably satisfactory test medium. She informed me that for a short time I was going to be extra busy in attending to the sick, and that within three days I would be called to see an old person whom no one could help, etc.

On the third day from that time, I was called to see an old person, but she passed out at 1 o'clock that night. After I left her the friends sent for another doctor, who informed them that there was no help; she must go.

I have been extra busy, according to the prophecy. All of my patients are now convalescent but one who is more than 81 years of age. She is gradually "wearing away with old age." Santa Ana, Cal. DR. E. GALLUP.

There is nothing unlimited—infinite—in dogmas or Bibles; on the contrary, these are limitations to the soul. An idol is a limitation, whether it be a form or an idea. All the strife and struggles of religious creeds is to hold the being in bondage to limited ideas.—L. A. MALLORY.

The Reviewer.

SECRETS OF ASTROLOGY REVEALED—How to Foretell Future Events, by Prof. J. MacDonald, Scientific Astrologer and Vocabapher. Price \$1.00. For sale at this office.

This is a complete instruction in the science of Astrology, the good and evil influence of the planets, signification of dreams, moles, signs and omens, mental, physical and business qualifications, sexual and conjugal adaptations from date of birth. Fully illustrated.

It also contains fortunate and unfortunate days, how to avoid sickness, accidents and poverty, and many charts, maps and calendars.

Those who look lightly on this subject or refuse to buy the book, spite themselves, for the author can afford to do without the small sum he would receive from them, while no one can afford to be without this great work at any price.

EDUCATION DURING SLEEP, by Sydney Flower, LL D., editor of the *Journal of Suggestive Therapeutics*. Chicago: Chas. H. Kerr & Co., 56 Fifth Ave. Price 10 cents.

This is in the line of suggestive education during sleep, and is very interesting. He suggests health and pleasure to a child during sleep, and when it awakes, it is to enjoy both.

"The Progress of the World"—the editorial department of the *Review of Reviews*, deals this month with the new problems of colonial administration now confronting the country, with the Senatorial campaigns in the different States, with the polygamy question, with the question of army beef in its bearings on the reorganization of the War Department, with our recent industrial progress, protective tariffs, and the "trusts," and with the month's developments in foreign politics.

The *Homiletic Review* for February embraces an extended range of substantial and timely material. The Editorial Section is especially full in its treatment of living questions and current literature from the preacher's point of view. This number of the *Review* is inviting in its whole matter and make-up. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$3.00 a year.

A practical feature of the *Coming Age*, of exceptional value, is the Health Department, conducted by Mrs. C. K. Reifsnider. The February issue contains a valuable paper on Baths; a talk on how to prepare food; menus for sick and well; and much other information of a thoroughly practical character. The *Coming Age* is the only leading magazine that devotes a portion of its pages to practical teaching concerning how to enjoy good health through right living. Mrs. Reifsnider conducts her department with rare skill, and displays that practical knowledge so necessary to make such a department of worth to the readers.

[We club the *Coming Age* and RELIGIO-PHILOSOPHICAL JOURNAL for \$2.50 a year.—ED.]

Death, with tightening fingers, grasps the throat
With vise-like grip and unrelenting hold
Stills the breath, that frees the captive soul:
Victorious; leaves the body limp and cold.

Just a little body washed upon the sands;
Just a heap of seaweed in its dimpled hands;
Just a life that's freed from trouble, grief and care;
Just another cherub fled to heaven's sphere.

WM. J. WEIDEMAN.

The orthodox preacher of an eternal hell would himself go crazy did he believe his own preaching. Did he see his wife, or children, or friends, or neighbors, in danger of falling into it, he would be overpowered by the sight. He saves his sanity only through his insincerity. To be sincere in his preaching he must first be insane.—GERRIT SMITH.

Subscriptions for Magazines and Periodicals of all kinds taken at this office. We respectfully request our friends to leave their orders here. We supply any publication issued at rates printed on them, either by the week, month or year. THOMAS G. NEWMAN, 1429 Market St., bet. 10th and 11th Sts., San Francisco.

The Caged Lion.

E'er striding with restless pace
And chafing against the bars,
With pain in his stern brute face—
Fresh blood in his cage-wrought scars;

Pacing with never a pause,
Lashing his sides with his tail,
Denting the floor with his claws,
His green eyes gleaming with bale;

Death only shall set him free;
Swing back the gate of his cage;
Leave him no more to be
A captive in helpless rage.

So it is with my troubled soul,
Caged in this body of clay;
Thus kept from its longed-for goal,
Shut in from all-where away;

It rages in pent-up wrath,
Like tides of the troubled sea,
And asks for more than it hath—
For the God that is to be.

Is there no angel but Death
To crumble these bars of clay?
My soul go forth with my breath
Or be a captive alway?

Or is there a great Over-Soul
To come from out of the vast
And blend my soul in the whole
Eternal Future and Past.

CARL BURELL.



The Editor is not responsible for the opinions of correspondents.

From Portland, Oregon.**TO THE EDITOR:**

For the last three weeks in January the First Spiritual Society has enjoyed a rare treat in the presence and labor of our esteemed sister and co-worker, Mrs. Esther Thomas of Seattle.

This is her second visit to our Society, and we can fully realize how grandly has developed that power of inspirational oratory that places her among our ablest workers. Our halls, crowded with intelligent listeners, attest the public appreciation of her forceful teaching, and mark the transition from the demand for sensational mediumship to the higher order of spiritual teachings.

We regret that she could not remain longer with us, but she has our warmest benedictions, coupled with the wish that the controlling forces may soon again send her among us to minister to our spiritual needs. J. G. GARRETTSON, Pres. 1st Spiritual Society of Portland.

Mrs. S. Cowell at San Jose, Cal.**TO THE EDITOR:**

I came to San Jose last September a perfect stranger. Being a Spiritualist, I sought the place of meeting. There were about 75 in the Hall, but only a few young people or children. This is characteristic of such meetings in the West. Many Spiritualists let their children attend orthodox Sunday Schools. Here is a Children's Lyceum composed of about 15 members and a few earnest teachers, who are doing all they can for the children. Instead of 15 there should be 50 or 60.

A regular meeting is held on Sunday mornings; the attendance averaging about 80. These meetings are interesting, every one having a chance to speak. This Society, like others on the Coast, has an empty treasury. Some way should be found to put all societies on a better footing. The ten-cent entrance fee or passing the hat are almost a failure. An audience of 250 will give only \$6 to \$7. Every Spiritualist should subscribe to a general fund some certain amount monthly; then speakers would not have to pay their own fare and speak for almost nothing. Some of the best speakers and workers, because they are poor, cannot come before the people and teach, so we are deprived of their work. The Spiritual press should be better sustained. In some places only such can reach the people.

Mrs. S. Cowell has given messages here every Sunday since last Spring. She started here, I am told, with about 30 hearers, but worked just as hard whether there was money in the hat or not. Her tests were good—sometimes wonderful. People became interested and the crowd increased; more seats were necessary, and they came, listened and lingered to shake hands with the speaker and thank her for the messages she had given them. They learned that death was a door and not a wall.

The Hall was packed on the last night of her stay. As many as 50 stood during the lecture and the tests.

A motion was made to give her a standing vote of thanks. All in the Hall arose. She is an honest, earnest worker and a

good medium—to this hundreds will testify. She is above fraud, ready to help the Cause, pay or no pay. Any Society employing her will not be disappointed. The Spiritualists of San Jose will always remember her for the good work she has done here. H. H. NICHOLS.

A Confirmation.**TO THE EDITOR:**

I well remember the circumstances, as stated by Mrs. Hendee-Rogers in the JOURNAL for Feb. 2, 1899, about Mrs. P. W. Stephens getting her books from the Union office, through the mediumship of Mrs. Upham. As there is so much said about fraudulent mediumship, the truth should be well substantiated. Yours for truth and honest mediumship, Mrs. E. E. GILLIS.

Sacramento, Cal., Feb. 8.

Home for the Helpless.**TO THE EDITOR:**

I have a proposition to make. We have so many poor and helpless Spiritualists among us that it is high time to try to do something for them. I will do what I can, if some one can be found to help build a shelter for those who are actually helpless or sick. I will give three acres, near Fruitvale, providing others will furnish money enough to build and maintain a home on a firm business basis, with the condition that my husband and I (if we should ever need it) could find a place there to end our days. Address, M. H., care this office.

Have you "Common Sense?"—If not, send at once for a free copy of this liberal-minded advocate of advanced thought. Brings health and success. Address Common Sense, 55 State St., Chicago, Ill.

Mediums' Directory

[MEDIUMS' CARDS put into this Directory for 25 CENTS per line per month.]

Mrs. J. J. Whitney, trance test medium, life reader and medical clairvoyant; private and chronic diseases cured with revealed remedies; cancers removed without pain; letters promptly answered; send stamp for reply; sittings \$1.00; diagnosis free. 232 Stockton Street, San Francisco, California.

Mrs. E. A. Adams, Electro-Magnetic Practitioner, 421 Ellis St., San Francisco, Cal.

Mrs. Dr. Dobson-Barker, Healer, Box 182 San Jose, Cal.

Mrs. Maxwell-Colby, Readings, 1041½ Valencia-st., S. F., Cal. Circle Tuesday eve.

Dr. Alice Carstens, Electro-Magnetic and Psychopathic Healer, 148 Sixth St., S. F.

Mrs. H. A. Dunham, Business and Test Medium, 14 McAllister St., (Rm. 61). Readings daily.

Mrs. Sadie Eberhardt, 937 Guerrero Street, Circles Wed. 2 p.m.; Thurs. and Sunday eves.

Mrs. C. Traut-Engel, Electro-Magnetic Healer, 1921 Taylor St., San Francisco.

Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight st., San Francisco, Cal.

Mrs. H. A. Griffin, readings \$1.00; circle on Thursday Eves, 25c. 1027½ Market-st., S. F.

Mrs. Kate Hoskins, Spiritual Medium, Lecturer and Healer, Room 9, Somis House, 322 South Spring St., Los Angeles, Cal.

Miss Meda Hoskins, Spiritual Healer, Clairvoyant and Test Medium, and Psychometrist, 1204 Mission St., San Francisco.

Mrs. C. R. McMeekin, Medical Clairvoyant and Readings; Lenzen ave., San Jose, Cal.

Mrs. Hendee-Rogers, Electro-Magnetic Healer 1004 Market St. (near Powell) San Francisco. Circles Tuesday and Friday evenings.

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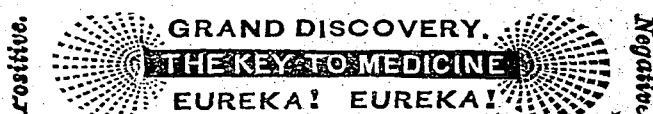
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RELIGIO-PHILOSOPHICAL JOURNAL

[Established in 1865.]

Weekly—One Dollar a Year.
Foreign Postage 50 cents a year extra.
Single Copy, 5 cents.

THOMAS G. NEWMAN,
EDITOR AND PUBLISHER.
1429 Market St., near 10th St.,
SAN FRANCISCO, CAL.

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Local News Summary.

Edited by M. S. NORTON.

Laid Life's Burdens Down.—On Wednesday, Feb. 8, Judge Joseph H. Moore passed to spirit life, at his residence on Vallejo St., in this city, and the mortal remains were laid at rest last Friday. Bro. Moore was one of the earliest pioneers of California; a lawyer of high standing; an honored member of the I. O. O. F., and a staunch Spiritualist. He has been a member of the Board of Directors of the First Society of Progressive Spiritualists for many years, and their legal adviser. His portrait will appear in the next issue of the JOURNAL together with a biographical sketch and a record of his busy, useful life. He leaves a wife and two daughters in this city.

Ladies' Aid Reception.—On Friday evening, Feb. 10, the ladies held their monthly reception at their headquarters in Occidental Hall, 305 Larkin St. During the evening the friends assembled were entertained by Miss Hill and Mr. Rider, with recitations; Miss Severance and Mr. Lillie sang "Whispering Hope," and Mr. Lillie sang a solo entitled "Love's Old Sweet Song." Mrs. Sadie Cook played accompaniments; Mr. Rice, violin, and Miss Severance, piano, for dancing. Mrs. Lillie gave an inspirational poem on the word "Beautiful," and all visited and danced to their heart's content. On Friday, Feb. 24, their regular supper and dance will occur; and on Friday evening, March 10, instead of the usual reception, all will be guests of Mrs. Hickock and Mrs. Hickey, who will give an entertainment for the benefit of this Society, in Occidental Hall. The program will be unique, novel, and new, to conclude with a social dance.

Oakland.—Mrs. Jennie Robinson of San Francisco, occupied the platform in Fraternal Hall, on Sunday evening, Feb. 5. The audience was large and enthusiastic, and Mrs. Robinson has received many words of praise and appreciation for the excellence of her work. These meetings are under the management of Mrs. Knott and Thos. Ellis, and are the only Spiritualist meetings held in Oakland on Sunday evenings. On Sunday, Feb. 12, Dr. Muehlenbruch conducted the services. Readers of the JOURNAL are interested in the local happenings over the bay, that pertain to our work. Let us hear from them.

Mrs. H. A. Griffin holds spiritual test meetings in her parlors at 1027½ Market St., Sunday and Thursday evenings of each week. These meetings are held for communion with those who have gone before. Mrs. Griffin is well known on this coast. She holds a certificate of endorsement from the State Association, and her honesty and ability are unquestioned. Mrs. Griffin has discovered that the best conditions for message-giving cannot be had in public halls, but in her own home. Her card appears in the Mediums' Directory of the JOURNAL.

Progressive Spiritualists.—The services in Occidental Hall last Sunday evening opened with "Year of Jubilee" and "Joy to the World," with nine voices in the choir, led by Mr. J. T. Lillie. The following resolutions of respect to the memory of Bro. J. H. Moore were read and adopted:

Whereas, our esteemed brother and co-worker, Joseph H. Moore, has entered into a higher sphere of existence,

Resolved, that in his transition we have sustained a severe and irreparable loss, but we feel that he has left with us an invaluable legacy in the nobility of his character and sterling integrity of his life. That his views were broad and comprehensive, embracing the Spiritualistic idea of life and death. That he endeared himself to his friends and co-workers alike by virtue of his gentle manners and generous sympathies. That he was ever wise and helpful in his counsels, and his example was such that all might be proud to emulate. That we deeply sympathize with his family in their bereavement, but know their grief will be assuaged by the knowledge that he has arisen to a higher and better life.

Resolved, that a copy of these resolutions be transmitted to the family of our beloved brother, and sent to the spiritual papers for publication, and spread upon the minutes of this Society.

Mrs. R. S. Lillie delivered an eloquent lecture, taking for her topic, "The Triumph of Right." She began by reading, "Do Right," a poem written by Denton. The speaker said that it was hard to believe, judging from the present outlook, that right would ever triumph, yet prophets have foretold the reign of righteousness, and our faith is strengthened by the rapid progress made in the past few years. It is hard indeed to believe that we who have labored through the heat of the day, will not be permitted to enter into the Promised Land. The speaker maintained that machinery, which is so rapidly displacing labor, is really a blessing in disguise, as was slavery and the slave trade (barbarous though it seemed), which brought a multitude of the black race under the influence of civilization, and they are rapidly climbing up progression's ladder. She spoke a few words of regret that the black men of the Philippines should be slaughtered, and begged us to remember that even our foes have rights.

She spoke of the struggle for bread going on in our own land, and the efforts of the orthodox churches to save men from the hell of the future, and let them burn and fry in the hell of the present. The hell of the future, she said, is cooling off, while the hells of this world are getting hotter, probably generating steam with which to ascend the steep grade just ahead. The triumph of woman's rights was predicted; an observance of the golden rule advised; and the new commandment recommended—"Love one another"—which is not new except in practice. An improvised poem by Mrs. Lillie and a duet by Miss Severance and J. T. Lillie closed the meeting.

Dr. J. L. York gave a rousing lecture last Sunday evening at lower Scottish Hall, Larkin St., on "The New Faith, and Theology of Nature." On next Sunday evening at 8 p. m., sharp, the doctor will deliver his farewell benefit lecture on "Moses and Darwin." Liberals and Freethinkers don't miss a rare treat. Admission 15 cents. And each auditor will receive a gift of Ingersoll's book on "Romanism." All those who contribute 25 cents to the doctor's benefit will receive in addition, Dr. York's book of radical poems.

Valentine Party.—The Children's Progressive Lyceum, celebrates Valentine's Day on Wednesday evening, Feb. 15. This Lyceum never gave an entertainment or party that was dull or uninteresting, nor ever will, under the present management. A good time is assured.

Mrs. Drew's Meeting.—Mrs. Drew and Mrs. Jennie Robinson entertained a hall full of eager investigators in Pythian Castle, last Sunday evening. These meetings seem to be of unusual interest, and reach a large number of strangers. The work of the mediums was pronounced to be of a high order, and thus the good work goes on.

Universal Spiritual Association.—"How can we Conform our Actions to our Convictions?" was the subject for discussion last Sunday at 20 Eddy St., and the answer was, "By the Exercise of Will-power." Mr. Harry Cowell, of Palo Alto, was present and discoursed learnedly upon the subject from a mental standpoint. Some of those who have been attending these meetings for years, are just beginning to discover that they have ideas and can express them, if they try. Next Sunday, "What is Will-power?" will occupy the attention of the audience, at 12 m., sharp.

Mrs. Loc E. Prior has returned from the Pacific Coast to resume her work at Atlanta, Ga. She reports that her health is now good, and that she enters upon this year's work with more enthusiasm than she has for some years past.

People's Meeting.—This Society holds meetings at 117 Larkin St., every Wednesday evening. Mrs. May Drynan is president. Last Wednesday evening the platform was occupied by Mrs. Bird, Mrs. Ladd-Finnican, Mr. Hargrave and others. The attendance was good, and the meetings begin to exhibit some of the old-time interest and enthusiasm. The best wishes and help of the JOURNAL will be extended to this and all other efforts for the advancement of the cause of true spirituality, but not one word for those who seek to destroy it.

Mr. and Mrs. S. D. Dye have returned to Los Angeles, and are located at Hotel Gladstone, corner of 5th and Main streets. Mr. Dye is still confined to his room by rheumatism, from which he is slowly recovering. He writes thus: "Immense audiences greet Mr. E. K. Earle in Music Hall every Sunday evening. Those who have heard him say that his messages and tests are simply marvelous. The Harmonials, with Mrs. Maude Freitag as pastor, are meeting with great success, their hall being crowded to its utmost every Sunday evening, to listen to her address and wonderful spirit tests."

Mr. W. H. Yeaw, manager of the Sleeper Trust, has sold five acres of the land at the fruit colony at Mountain View, Cal. In these close times this is remarkable, and shows the tact and business ability of Manager Yeaw.

Dr. Mattie J. Rollins, mesmo-magnetic and spiritual medium, is well known to many of our people, having been located here before. Miss Rollins is a medical graduate, as well as a spiritual healer. She is located at 1065 Market St., and her card may be found in the Mediums' Directory of the JOURNAL.

Circle of Harmony.—The meeting at Occidental Hall last Sunday was, to say the least, very interesting. The subject of spirit healing was taken up by Mr. McNorton, Mark Stoddard, Mr. Irwin, Mr. Smith, Mrs. Gray and others, bringing out a great deal of valuable information. These meetings have steadily increased in numbers and interest from the start. The music is really grand. Seats free. Next Sunday the subject will be continued as to what is *animal magnetism*? how do spirits feel pain? and what is pain? The discussion will be carried on by some of the best mediums and speakers of San Francisco, and will be very interesting. All are invited to participate. 1 p. m., sharp.

Mission Lyceum.—We visited the Mission Lyceum last Sunday afternoon, and was pleased with it and its methods. The groups are numerous, well filled, attentive, and well conducted. The platform exercises were above the average, and they marched like veterans. There were several visitors present. Mrs. Jolly and Mr. Custer spoke pleasantly to the children, and the State President spoke a few moments to the little ones about "How to be Good." Bro. Jones, Mrs. Drew, Mrs. Clark, Mrs. Cleveland, Mrs. Peck, and many others deserve much credit for their untiring zeal in the interest of the children of the Mission. On Wednesday evening, Feb. 22, they have a Continental Party, in their hall on Mission St., between 19th and 20th Sts. Make them a visit.

Mme. Young's Illness.—The hall at 605 McAllister St., remains closed for the Madame is still very ill. We hope to be able to make a more favorable report next week, and in the mean time her many friends send words of sympathy and cheer through the JOURNAL.

Card of Thanks.—We desire to thank all who so kindly contributed toward the Benefit Entertainment held at Occidental Hall on Friday evening. Miss Severance, Mrs. Jolly and Mr. J. M. Custer are deserving of much credit for the management, and the kindly interest of all who in any way rendered assistance will ever be remembered tenderly. Many wishes for health and prosperity to all.—Mrs. A. W. HUTCHINS and Mrs. L. A. PLUMMER, 864½ Howard St. [Omitted by oversight last week.—Ed.]

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Something for Nothing.—We have heard of the boy who wanted to eat his cake and keep it too, but never before of a business man who sold his goods and then gave the purchaser credit for the amount paid. To learn about this send to James Vicks Sons, of Rochester, N.Y., who agree to do this in their Guide. The Golden Wedding edition of Vicks' Garden and Floral Guide is certainly an artistic work, with its 24 pages lithographed in colors, and nearly 100 more pages filled with handsome half-tone illustrations, photographed from Flowers, Fruits, Vegetables and homes.

While this Guide is really too expensive to give away, they give it with a Due Bill for 25 cents' worth of seeds for 15 cents. Another new feature is the doing away with the old packet of Vegetable Seeds and stating the quantity in each case, the buyer getting more for his money.

Societies and Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion ONE INCH (10 lines). \$3.00 per month.

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Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p. m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin St., San Francisco. A FREE Social will be held on the second Friday evening and the Regular Entertainment and Supper on the LAST FRIDAY evening of each month. Semi-monthly Business Meetings will be held on the Wednesdays preceding the Socials and Entertainments, at 2 p. m. Take Elevator.

MRS. JENNIE ROBINSON holds circles for Messages and advice every Tuesday evening, and Thursdays, 2 p. m. Private consultations daily; letters answered, a specialty. 1346 Market Street, San Francisco, Cal.

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VOL. 36. { T. G. NEWMAN, EDITOR. } SAN FRANCISCO, CAL., THURSDAY, FEBRUARY 23, 1899. { 1429 Market-st. Between 10 & 11th-Sts. } No. 8.

THE BORDERLAND.

A Terrible Dream Fulfilled.

The following is a translation of a communication kindly sent to *Light* by Mr. Joseph Kronhelm, Podolia, Russia.

The St. Petersburg correspondent of the *Warsaw Gazette* wrote at the time when the incidents occurred which he narrates: Some strange things are being talked about in St. Petersburg in relation to M. Lukawski, who met his death from the shipwreck of the steamer Wladimir, in the Black Sea. The catastrophe, as is well known, was occasioned by a collision of the Wladimir with the Italian steamer Sineus in June, 1895. M. Lukawski was employed at the Ministry of Marine and was a member of the Catholic "Société de Bienfaisance" of St. Petersburg. He was little known in the Polish colony, owing to the fact that he lived a very retired life apart from all society. One night in the early part of the year 1895, Madame Lukawski was awakened by groans and cries of "Help! save me!" proceeding from her husband, who was going through various movements which seemed to her to be like those of a person who was being drowned. He had, in fact, been dreaming of a terrible catastrophe at sea; and on becoming quite awake he told her he had dreamed of finding himself on a large steamer which was sunk by a collision with another steamer, so that he was thrown into the sea to perish. Having made this communication to his wife, he exclaimed, "Ah! it is certain that I shall meet my death at sea;" and so sure was he of this that from that time he set himself about putting all his affairs in order, as a man would naturally do who clearly saw his end approaching. Two months passed, however, with no untoward event, and the memory of the dream was fading, when M. Lukawski suddenly received instructions from the Ministry of Marine to proceed with his employees to certain ports of the Black Sea. While taking leave of his wife at the railway station, St. Petersburg, M. Lukawski said to her, "Do you remember my dream?" "My God! what of that?" asked his wife? "I am certain," he replied, "that I shall never come back—that we shall never meet again." Madame Lukawski endeavored to tranquilize him, but he added with an air of great sadness: "Say what you will, you will not change my conviction; for I feel that my end is approaching; nothing can avail to save me; yes! I see the port—I see the steamer—the moment of collision—the panic—and my death!—everything is before my eyes." Then, after a moment's silence, he added further: "When you receive the despatch announcing my decease, proceed with the preparation of your mourning attire, but let your bonnet be without a veil, for you know how I detest long, trailing veils." Unable to respond, Madame Lukawski could only give way to bitter tears. At that moment the signal was given for departure; M. Lukawski tenderly embraced his wife—and was gone! After two weeks of sad suspense Madame Lukawski learned, from the newspapers, of the catastrophe which had happened to the two steamers, the Wladimir and the Sineus, in the Black Sea. She was seized with a terrible despair, and instantly telegraphed

to Admiral Zelenoi at Odessa for information, and after several days of weary waiting she received the reply: "It was not till to-day that I had any news of your husband, but it is quite certain that he was on board the Wladimir." A week later Madame Lukawski received, officially, the announcement of her husband's death.

It only remains to be added that in his dream M. Lukawski saw himself struggling for life with another passenger. That also was realized with surprising exactitude. During the catastrophe a passenger by the Wladimir, M. Henicke, threw himself from the steamer and seized a life belt. At that instance M. Lukawski swam near him, whereupon M. Henicke cried out to him: "Do not seize hold of the belt—it will not sustain two persons, and both of us will perish." Drawing the belt towards him M. Lukawski replied: "I am not a strong swimmer." "Then take the belt," said M. Henicke, "I can swim well,

up straight, and I became so paralyzed with terror that I could not run. As I stood in the road trembling with fear the apparition approached and sprang at me.

"It seized me around the neck with its cold, clammy hands, and then, with its white, hideous face near my own, began to beat me unmercifully. Gaining a little courage, I fought back, but my fists, strike as hard as I would, seemed to hit nothing but air. Every blow of the ghost, however, left a mark on my body.

"I suppose I screamed, but I was so terrified I cannot remember. Anyhow the ghost, and I firmly believe my assailant was nothing else, kept on beating me until I lost consciousness. When I regained consciousness, about an hour later, I was lying in the middle of the road. I was terribly lame and sore, but managed to drag myself home."

McGrath is still in bed and nothing can make him change his story.

Old Nathan, as the peddler was called, was a well-known character in the neighborhood, and was supposed to have saved a small fortune.

One morning his body was found swinging by the neck to the limb of a tree at the cross roads just outside the village. Since that time no less than a dozen persons who have been in lonely places late at night have been startled by the sight of what they declare was a ghost.

Facts for Skeptics.

While I was residing in Sacramento two young men, night clerks in stores, were missing. The proprietors going down in the morning, found the doors locked and lights burning, but no trace of the clerks. Their room was searched, but no trace of them was found. Their beds had not been occupied during the night. Search was made by the police, but it was a failure. I was sent for, to go to their room, but got no impression. I took a cuffbutton of one of the young men home with me, and while sitting I tried spiritually to go North, then East, then South, but was baffled. On looking West, I was taken down L street, that being West of me, and then into a small store. A Spanish girl was standing behind one of the counters. I seemed to see the two young men stop and speak to her and then go into a back room, which I could not enter.

There seemed to be confusion and smoke; then the men came out bringing large boxes and went towards the river. I said "You will find them in the Sacramento River, I can go nowhere else."

In a couple of days one of them was found in the river and a few days after the other one was found just below, near the Island. One of the young men was named White; his mother was Mrs. Dr. White of this city. She came to thank me for finding her dear boy.

MRS. HENDEE-ROGERS
1004 Market St., San Francisco, Cal.

Joseph Henry Moore.

Bro. Moore, whose portrait appears in this issue, passed to spirit life on Feb. 8, at his residence, 2126 Vallejo St., San Francisco, Cal. He was born in Augusta, Georgia, 74 years ago. When about three years of age he with his parents removed to Cincinnati, Ohio, where he grew to manhood, and acquired a liberal education in Lane Seminary. He came to San Francisco in 1849, and purchased a large tract of land



Judge Joseph H. Moore.

and shall escape all right." At that moment a big wave separated them forever. M. Henicke was saved, but M. Lukawski went to his death.

Fighting a Spirit.

The New Britain Daily *Herald* says that much excitement has been caused in LeFevre Falls, a village 15 miles from Kingston, N. Y., by the appearance of the spirit of a peddler who hung himself in that locality. John McGrath was returning from Bloomington, a small hamlet in Ulster county, N. Y., at midnight, through a lonely piece of woodland, when he was stopped in the road by an apparition that stood directly in front of him.

"I could see at once," McGrath said, in telling his story, "that the face was that of old Nathan, a peddler, who hung himself to a tree at the cross-roads a year ago, but as I knew that he was dead I tried to laugh at my fears and hastened on.

"When I turned around and saw the uncanny object following me, I will confess my hair stood

in the Mission, and acquired extensive mining interests. He began the study of law in this city and was admitted to the bar in 1857, since which time he has devoted most of his time to his chosen profession.

Mr. Moore married in 1862; his wife and two daughters survive him and occupy the home on Vallejo St. He was a member of the California Pioneers, and Apollo Lodge, I. O. O. F., and his funeral was conducted by that Order. The interment was in Cypress Lawn Cemetery.

He was reared a strict Presbyterian, but has for many years been an avowed Spiritualist, having served upon the Board of Directors of The First Society of Progressive Spiritualists of this city for more than 15 years; two terms as President, and has always been the legal adviser of that Society.

The secular press of this city, since his decease, has paid him high compliments, as an eminent attorney, a model gentleman, and a loyal friend. We who knew him well, know that rancor and hatred held no place in his great heart. In all the relations of life, honor was his watchword, and he wronged no man. He knew something of the conditions of the new life into which he has passed, and as peacefully as a weary child falling to sleep, he passed on and took another step up the ladder of progression, leaving behind him the record of a well-spent life, a life of usefulness to his fellowman.

Declaration of Principles.

At its meeting Sunday evening the First Spiritualist Church of Columbus, O., unanimously adopted the following Declaration of Principles:

Whereas, We, the members of the First Spiritualist Church, of Columbus, Ohio, believe it to be our duty as Spiritualists, to state to the world our standpoint, that our position may be fully known and understood, and to express the motive for banding ourselves together; therefore, be it

Resolved, That we do adopt and publish the following as our Declaration of Principles:

I.—We have knowledge and incontrovertible proof of the continuity of life and individuality, after the transition called death; and that this transition is simply the casting off of the material form, that works no change to the real person. Each spirit, on entering the new plane of existence, takes with it all of its individuality, and only through various degrees of progression, makes advancement toward perfection. Hence the wisdom of "trying the spirits," as to whether they be wise and truthful guides.

II.—We recognize the necessity for loving care and sympathy to be extended to such psychics as live morally, are recognized by reputable associations, and have dedicated their lives to the service of humanity.

III.—We recognize an immutable law in all things, and unto this parent force we give loving reverence; but see it like a child who cannot understand all of the parent's attributes, nor the finite comprehend the infinite, excepting such manifestations of universal energy as may be learned of through study of physical and soul laws.

IV.—According to the wise or ill use of opportunity, a person will hereafter be happy, or in a state of misery, mentally. For each act sheaths its own reward of joy or woe; and each person will have to expiate all wrongful acts committed physically or spiritually.

V.—Destiny hereafter, depends solely upon character. Therefore, it behooves each person to strive to obliterate from his or her nature every attribute which would retard the unfolding of the higher qualities of the spirit.

VI.—Sin is a habit and a guilt; and the spirit who would rise must overcome all debasing influences.

VII.—Thoughts are things. All deeds are born of thought. Therefore, permit no evil or unkindly thought to form within the mind, lest it sway one to the commission of an evil act. Let the thoughts be pure and tender, desiring only the highest good and happiness for all, in or out of the fleshly fetters.

VIII.—Our rule of honor is, "Do not unto another that which you would not another should do unto you." This faithfully observed, will right all the wrongs of the world.

IX.—That justice alone guide in matters of finance; not conforming to the letter of the law alone, but to the spirit of justice.

X.—The advancement of knowledge, and the upliftment of humanity.

XI.—The bonds of fellowship extended to woman, she being equal to man in mentality, judgment and courage. Each woman to be regarded as a sister in fact, and each man as a brother in fact, where not united in parental, filial, or marital bonds.

XII.—We denounce capital punishment as barbarous in its effect upon humanity on the earth-plane, and it increases evil; for the guilty spirits who are legally (?) forced into the spirit world, feel in their hearts revengeful hate toward the world en masse, and their low spiritual nature compels them to remain on the earth-plane; they roam at will, instigating susceptible creatures to the commission of all kinds of criminalities. Hence we are opposed to giving such spirits freedom, until they are fitted to appreciate it in the right sense, by solitary or dual confinement for life, giving opportunity for reflection and aspiration, assisted by literature that will aid them to unfold the divinity within them. This, we deem the remedy for the present, and right teaching the preventative for the future.

XIII.—We favor and urge taxation of all church property, except the actual edifice wherein religious services are held; all sectarian schools, rectories and the real estate holdings of all sects, and all personal property of the ministers of all sects.

XIV.—We will severally and unitedly endorse and support any movement intended to benefit the working classes, and uplift and ennoble the people of our country.

The National Association.

Many of our California friends are asking what we are doing at this office. Of necessity, in such an office as this, the work is largely routine, and a great deal of time is taken up in attending to visitors, answering their questions, and in looking after the mail matter, and its attendant correspondence. The N. S. A. has a large number of chartered societies, representing a great many constituents, and the interests of these have to be considered in our work and our deliberations. We aim to keep in touch with each of our societies, and to have each member feel that he—or she—is not only a part of the whole, but a very necessary part as well.

Day after day, affairs come up, and circumstances transpire to assure the managers of this Association that a National Organization in Spiritualism was formed not a moment too soon, and that it is needed in this, the closing period of the Nineteenth Century. Of all things, however, we feel the necessity of arousing the great mass of those who know the beauty and truth of our philosophy, to a consideration of their own duty in taking part in the efforts of the sincere and earnest workers who are spending their lives and substance in seeking to spread the light. Too often are these workers met with indifference and neglect on the part of many who have gained their own happiness and comfort from the blessings of Spiritualism. We are in receipt of frequent letters from our missionaries and State agents detailing the unpleasant treatment they often receive, and the indifference and slights they have to bear. This is very discouraging to our workers in the field of reform, who go out to the labors of truth with the desire to show the world that Spiritualism is a mighty factor in the progress of the human race. Societies on all sides are not at all as strong in numbers and membership as they should be. While Spiritualism at large is by no means failing in power and light, its local organizations are having a hard time to make their way, and to pay their expenses, and we get news of these facts, as our friends and agents turn to the N. S. A. for a word of hope and cheer. It is our intention and aim to respond to all of these tired and sometimes heart-sick workers in an encouraging and helpful tone as we can, for we know that often a good word of cheer is a revitalizing tonic to the weary heart of a fellow being. But if the Spiritualistic public at large would but come up to the aid of the National Association in such sympathetic and substantial ways as it could well do, with only a little help from each, and with no great tax on any, we could do far more than merely to offer words of cheer to our burdened societies and our weary missionaries.

However, we are looking forward with hope to a brighter day; our faces are turned towards

the dawn, and we trust that its coming will not be long delayed. We have faith in the ultimate triumph of good, in the generosity of the human heart, and in the progress of the N. S. A. We know that our angel friends are with us, and that they will help us over every obstacle, to the promised land. We also have trust in our earth friends, who have nobly stood by the N. S. A., in the friendship of the Spiritual press, and in many of our public workers, who never desert our cause. God and the Angels bless you, one and all.

MARY T. LONGLEY, Sec.
600 Penna. Ave., Washington, D. C.

Why we are Here.

Spiritual life is as important as the physical life, notwithstanding many believe to the contrary.

As we hurry and jostle each other in the busy marts of life, let us pause for a moment and consider whence go we? If we could only learn a few of the simple lessons which surround us, how different would be the advent of the spirit into the beyond, or future home of all spirit.

Life is but a stepping stone and should be looked upon as only the first rung of the ladder of progression, and not the end of advancement. It is but the beginning and as the spirit travels and progresses to higher spheres, you will look back upon earth-life as one looks back at the baby-clothes and cradle of infancy.

Life at best is a thorny way, but it serves to bring out and unfold the spiritual being. The material body is the husk that covers the corn; and we all in our turn pass from the material to the spiritual state; pass through the great portal of everlasting life, where the real life begins, and our experiences here on earth will seem but a dream—hideous to many, if their lives have been impure, for they carry with them all the taint, desires and passions with which they were burdened in earth life. They then must seek and strive to overcome all these and go higher, step by step, till they no longer crave and yearn for the passion-clogged planet, earth, whose wheels are hampered with the superstitions, passions and crimes of her misguided but struggling inhabitants.

Remember that although the crown of thorns rests heavy and the cross of superstition grows burdensome, it will not last away. Seek in your own small way to lighten the cross of a brother and strive to help a sister. You will thus sow the seed which will mature into a garden of beauty to await your home-coming.

Beauties surround you. Shut not your eyes to the jewels which strew your path, and let your lives be pure in thought and deed, that you dim not their luster.—Automatic writing, through L. Y. B.

To Settle the Fraud Question.

The subject of fraud and fakerism seems to be uppermost in the minds of Spiritualists at the present time. How to suppress it is the great desideratum. One thing may be put down as certain—fraud will continue so long as it will pay. We have it in all departments of business and life—from the pulpit to the mediums. That it can be entirely suppressed is a vain hope. The only thing for Spiritualists to do, as an organized body, is to place themselves in a position where the responsibility for fraud will be entirely shifted from their shoulders. This work is much easier of accomplishment than many imagine.

In the first place, the Spiritualist press should vigorously exclude all advertisements of professing mediums, unless the most ample demonstration of reliable mediumship has been made to the entire satisfaction of competent examiners. It is not enough that a few enthusiastic friends are ready to give their endorsement, nor even that the person may possess some elements of real mediumship. Those who propose to go before the public should be reliable. And that means more than mere mediumistic capacity. It means character—something that can be depended upon in the shape of honesty, temperance and fidelity to principle. Whiskey-drinking and vulgar profanity are enough to ensure peremptory refusal of all endorsement as a recognized worker in the spiritual vineyard.

In the second place, all forms of mediumistic test-work should be entirely excluded from the public platform. It is here where the frauds have flourished most, for here there has been

the greatest pay. No one thing has done the cause of Spiritualism so much harm as the platform manifestations. Not that they have all been fraudulent, though undoubtedly they have largely become so. But in two ways they have been disastrous. They have disgusted and repelled the most intelligent portion of the community from us. Their reputed tests have largely failed to convince, for it is well nigh impossible, on the public platform, to furnish those conditions which afford demonstrated tests. And the known prevalence of fraud has aroused such suspicion that conviction is not produced even by the most convincing manifestations. A large class regard the whole thing as a sort of show, and they go to be amused just as they do to a circus. And so demoralizing has this become that the larger portion of professing Spiritualists have no interest in the scientific and philosophic discussion of their own "ism." They think they have found out that they are not to be damned and they care for nothing else except to be amused. Their Spiritualism inspires no great purpose of altruistic life—no consecration to progressive truth and a higher education. They vote their old party ticket with no care for the poverty and degradation of the working masses. They proclaim their freedom from the church and uphold its false principles at the same time. In fact, this consecration to mere phenomenalism has produced a marked degeneracy, and has opened wide the door for shameless fraud to fatten upon stupid credulity. Make the platform the place for education—clean it of the phenomena, relegating them to the private circle, and we will have no need for public trials and expulsions.

J. S. LOVELAND.

The Mother of Benj. Franklin.

The Abiah Folger Franklin Chapter, D. A. R., of Nantucket, Mass., wishes to purchase and improve the site of the house where the mother of Benjamin Franklin was born. To do so, it is necessary for them to ask for the interest and pecuniary assistance of the whole country. We have started the fund by each member contributing 25 cents, and some, more. While much larger sums are greatly needed, small amounts will also be gladly and gratefully received. It will require a considerable amount to do all that should be done before the matter can be consigned entirely to the Chapter, and we are sure that all sons and daughters of this country, whether they belong to the societies so called or not, will feel a pride and affectionate interest in contributing what they can to perpetuate the memory of that true, good woman who gave so freely of her gentle and intellectual qualities to her son, Benjamin Franklin.

Please send contributions to either the undersigned, or to the Regent, Miss Sara Winthrop Smith, Nantucket, Mass., or to the Treasurer, Miss Lydia M. Folger, Nantucket, Mass.

M. FOLGER COLEMAN,

Sec. Abiah Folger Franklin Chapter, D. A. R., Nantucket, Mass.

Home Water Ways.

"There is a broad difference between the Panama canal as it is and the canal as it exists in the public mind," says the *Scientific American*. "It would be difficult to find another great undertaking about whose present status there is so much ignorance or positive misinformation as there is about the Panama canal, which is now on a sound engineering and financial footing. In view of the fact that one canal at the isthmus will be amply sufficient to accommodate the traffic, the advisability of building a canal on the Nicaragua route becomes of supreme importance, as the construction of two practically contiguous canals would mean the bankruptcy of both."

The conclusions of the *Scientific American* are, doubtless, correct. It is now in order to amend the Nicaragua canal bill by substituting ship canals from Lake Erie to the seaboard, and thus not only provide an outlet for ten times the traffic the foreign canal would have but give employment to American labor on a constitutional project.

With deep waterways to the seaboard the humiliating spectacle of this, the wealthiest nation on the earth, depending on Canadian canals in order to transfer a moderate sized vessel from the inland seas to the seaboard will be a thing of the past.—*Republican*, Wauseon, O.

Spirit Phenomena.

That the circulation of the JOURNAL is growing shows that the people know a fine paper when they read one. After six years of exhaustive examination amid the finest libraries, churches, clergy, seances and mediums in the United States, I know that the JOURNAL is more reliable than the fraud-hunters who are persistently fighting Spiritualism. I say this candidly after examining every phase of the question. Having access to the Boston Public Library, Ayer's Grand Temple and many private mediums, I think my evidence is worth as much as that of some persons who admit that they never saw any genuine phenomena, and really do not know what they are talking about. Yet such try to expose these grand truths and have damaged Spiritualism more than all the humbugs who always follow a good thing.

The "soap factory" spirit episode in San Francisco reminds me of an experience which a Boston medium, Mrs. Addie C. Littlefield, once had, in her business as an artist and portrait painter, while speaking with a prominent business man about a picture. Suddenly a fine painting was wrenched from the wall and thrown on the floor. She said, "some evil spirit did that," although at that time she was not a medium. Later it was discovered that the very day this happened, an old love of his had died and was very jealous of this gentleman, because he would not marry her, so took this way to have her revenge. The next time he called a similar occurrence took place, until a great many valuable paintings had been destroyed.

I have seen this lady (Mrs. Littlefield) develop as a medium through various phases of wonderful phenomena; and I know that prophecies made by her spirit-guides have been fulfilled. Perhaps I can write no more entertainingly than to recall some instances of her development, since what she has done, others can do, and the future progress of the world will be largely controlled by our developed mediums who can be the mouthpieces of angels, speaking directly to humanity from the spheres.

First, table-tipping showed us that there was an invisible spirit-power, which knew more than all the scientists at Harvard or Yale Colleges. Every family ought to have a spirit altar.

Spirit raps next awoke us, as they had the civilized world 50 years ago, at Hydesville, where the spirit of the murdered peddler told the Fox girls where they could find his skeleton in the cellar.

Trance-speaking soon showed us "where we were at." No one will imagine that society people are going to leave their churches, balls, business, etc., to make believe that they are under spirit control, month after month and year after year.

Materialization of spirit forms next came to prove what all the other phases may fail to perfect. I regard this as the greatest in history and one which no human being can duplicate, even by constructing machinery and mirrors by the thousands. Many of the so-called exposures of materializing mediums are not what the public thinks; for to grab a spirit form and find the medium, only proves what every scholar should know, that these forms are made from dematerialized atoms from the medium's body, and when a full amount may be condensed into a single figure. Of course when this mass is grabbed the spirit chemists have to call on the spirit of the medium to take possession as the other spirit leaves. We might as well say that trance-speaking is one form of impersonation, and would be just as sensible to claim that the medium was a fraud if grabbed while entranced as to claim so in materialization.

Spiritualism is young yet. After it has seen 1899 years, the world will be better than it is to-day.

GEO. E. LOTHROP, JR.

Boston, Mass.

How few are there who, in the effort to comprehend the import of the words everlasting, eternity, perceive the longest chronicle of years and ages they ever heard or thought of to be nothing but a comparatively few revolutions of a little ball on which they are stuck, rolling amid myriads of other little balls, spread away in every direction, without any limits; because the space they occupy is boundless; and countless, because their numbers are innumerable.—*Exch.*

IMPORTANT BOOKS

FOR SALE AT THIS OFFICE.

After Her Death, by Lilian Whiting. \$1.00.

Among the Rosicrucians, by F. Hartman, M. D. Visit to a Rosicrucian Monastery, and the topics expounded by its adept inmates, etc. 75 cents; paper covers 50c.

Astrology, Seven Easy Lessons in—Sullivan. 25c.

Constituents of the Universe, by J. E. Atwood. 75c.

Dematerialization (a partial case) of the Body of a Medium, by Count A. Aksakof, Scientist, Philosopher, Literateur, Ex-Prime Minister of Russia. Translated from the French by Tracy Gould, LL. D. Cloth, 75c.

Echoes of Thought, a melody of verse by Emily E. Reader, comprises about 50 Occult Poems, mostly in the Oriental style, 3 of them being translated from the Chaldaic of the poet Memphis. Cloth, 75 cts.

Fall of Lucifer, and other Essays and Poems, by Wm. Sharpe, M. D. 250 pp. This book contains rich and pithy essays on the mystery of God-likeness, the Renewal of the Temple, Socialism, the Egyptian Monuments, Symbols of the Circle and the Cross, Khandalla and Nature Worship, Modern Idolatry and the New Life, Superstition, Nirvana, etc. \$1.

From Dreamland Sent, by Lilian Whiting. \$1.25.

Gates Ajar, by Elizabeth Stuart Phelps. \$1.50.

Hypnotism: Its History and Present Development, by Frederick Björnström, M. D., Head Physician of the Stockholm Hospital, Professor of Psychiatry, late Royal Swedish Medical Counsellor. \$1.; paper 30 cts.

Influence of the Zodiac upon Human Life, by Eleanor Kirk. \$1.00.

In Search of a Soul—by Horatio W. Dresser, author of "The Power of Silence," and "The Perfect Whole." This is a series of essays in interpretation of the higher nature of man. Cloth, \$1.50.

In Tune with the Infinite—or fullness of peace, power and plenty—by Ralph Waldo Trine. The title page states: "Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it." Cloth, \$1.25.

Kabalistic Astrology, by Sepharial. 75 cents.

Law of Psychic Phenomena. A working hypothesis for the systematic study of Hypnotism, Spiritism, Mental Therapeutics, etc., by Hudson. \$1.50.

Law of Vibration—12 lessons in "I-am" science, by T. J. Shelton. 25 cts.

Living Christ (The)—by Paul Tyner. Designed to show that the perpetuation of life, in ever-increasing strength, fullness and beauty of manifestation, is entirely within the powers of man when fully awakened to a consciousness of his true nature. Cloth, \$1.00.

Magic—Natural—by Henry Cornelius Agrippa, Counselor to Charles V., Emperor of Germany, and Judge of the Prerogative Court. Agrippa was the famous mystic of the 16th century, and his works on occult philosophy are available only through the present edition. Cloth, \$5.

Magic—Doctrine and Ritual of Transcendent—by Eliphas Levi. A complete translation of "Dogme et Rituel de la Haute Magie," by Arthur Edward Waite, with original engravings and portrait of author. \$5.00.

Mediumship; an Essay by Prof. J. S. Loveland, who has for half a century been an inspirational speaker and seer, and this book is the crowning effort of his life-long investigations and study of the subject of mediumship in its scientific, physiological, mental and ethical aspects. Price, 25 cents.

Miracles and Modern Spiritualism, by Alfred Russell Wallace, England's noted Scientist. \$2.25.

New Philosophy of Health; a study of the science of Spiritual Healing and the philosophy of life—by Harriet D. Bradbury. 75 cents.

Ormsby's Almanac, with Ephemeris. 50c.

Palmistry, Guide to, by Mrs. E. E. Henderson. \$1.

Theosophy of the Vedas—Upanishads. 60c.

Phrenology (Heads and Faces)—Drayton. 50c.

Practical Methods to Insure Success. 10 cts.

Psychic Philosophy. The Foundation of a Religion of Natural Law, by V. C. Desertis. \$2.00

Raphael's Almanac, with Ephemeris. 35c.

Raphael's Guide to Astrology, 2 vols., \$1.00 each.

Raphael's Key to Astrology. 50c.

Regeneration. A reply to Max Nordau, by Nicholas Murray Butler. \$1.50.

Solar Biology. A new, scientific, exact and easy method of delineating character; diagnosing disease; determining mental, physical and business qualifications, conjugal adaptability, etc., from date of birth. By Hiram E. Butler. Illustrated with seven plate diagrams and tables of the moon and planets. Price \$5.00.

So the World Goes—by J. W. Sullivan. It presents in the form of a story, some of the live issues of the present day. Will be read with relish. Cloth, \$1.00.

Studies in the Thought World, or Practical Mind Art, by Henry Wood. \$1.25.

Tables of Houses. For Astrological Students, by Karl Anderson. \$1.00.

Through the Invisible—Paul Tyner. 75 cts.

What all the World's a-Seeking—by Ralph Waldo Trine. It is distinctly practical. Cloth, \$1.25.

Zelma, the Mystic: or, White Magic versus Black, by Alwyn M. Thurber. \$1.50.

The Religio-Philosophical Journal,

ISSUED WEEKLY, AT \$1.00 A YEAR,

at 1429 Market St. San Francisco, California.
Between 10th and 11th Streets.

Official Organ of the California State Spiritualist Association.

THOMAS G. NEWMAN, Editor,
Assisted by an Able Corps of Special Contributors.

The Editor is not responsible for any opinions expressed in the communications of correspondents.

No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., FEBRUARY 23, 1899.

An interesting article from Hon. A. N. Waterman, Judge of the Circuit Court of Chicago, Ill., on "Medical Legislation," will appear in next week's JOURNAL, as well as many other articles of much interest.

Rev. T. DeWitt Talmage, in a recent sermon, adopted the method of quoting from the Spiritualist philosophy all its main points about the abode and employments of spirits, in the future state, fully endorsing the sentiments, and passing them off as his own. Surely there may be hope that Bro. Talmage will eventually become a thorough Spiritualist—if it will pay him to do so!

Last week the Second Annual Mass Meeting of Spiritualists was held during three days in Chicago, Ill., at 77 31st St. Addresses were delivered by Pres. Barrett, Dr. N. F. Ravlin, Mrs. Cora L. V. Richmond, Moses Hull, Thomas Grimshaw, Mrs. Georgia Cooley, etc.

Mr. W. J. Colville, well known to many readers of the JOURNAL is now at work in the Eastern States, but is contemplating another visit to England in the near future.

Dr. J. M. Peebles, the noted "pilgrim," who has three times traveled around the world, in search of knowledge concerning the people and religions of the world, especially in the Orient, is contemplating for a fourth time, to circumnavigate the globe, in order to try to satisfy his craving for Oriental knowledge and to try to find the Mahatmas. He is a truly wonderful man.

Bro. Thomas Cook, editor of the *Spirit of Truth*, Hot Springs, Ark., fell from a wagon and injured his left hand and arm. To this was added an attack of the grip. We extend our sympathies to him, and hope for a speedy recovery, assisted by the good angels.

Vaccination causes horrible torture and often murder. Cases of death are being reported daily as the result of the enforcement of the cruel law. One case of reported smallpox on Staten Island gave occasion for a lot of doctors with an accompanying force of ten policemen to compel the vaccination of all the school children. It is an outrage which should be resisted. The doctors and health commissioners should be held responsible for the results of such diabolical work. Parents would be justified in keeping their children from school, where they can do so, rather than to submit to vaccination, which is a crime against humanity.

A Sacred Incident.

Mr. E. W. Wallis, editor of the *Two Worlds*, writes for that paper the following, concerning an incident which occurred during his late visit to America:

One of the most striking and truly sacred incidents that has been my lot to experience, was indeed a "sacrament." Having returned from the interment of Mrs. B. B. Hill, in Philadelphia, a small number of us partook of needed food, and then a chair was placed at the table, and one of the mince pies (which were the last things made by the deceased) was cut up, and a portion given to each one present, including the one which was placed in front of the, to our vision, empty chair. Our feelings at that solemn moment can be better imagined than described. It was as if she had said "This eat in remembrance of me." Only a few days prior to her passing on, she read a poem to Mr. Barrett, editor of the *Banner of Light*, which was strangely appropriate, from which we quote:

I feel 'tis growing colder
Every year.
And my heart, alas, grows older
Every year.
I can win no new affection,
I have only recollection,
Deeper sorrows and dejection
Every year.
Yes, the shores of life are shifting
Every year;
And we are seaward drifting
Every year.
Old pleasures, clinging, fret us,
The living more forget us;
There are fewer to regret us
Every year.
But the truer life draws nigher
Every year,
And its morning star climbs higher
Every year.
Earth's hold on us grows slighter,
And the heavy burden lighter,
And the dawn immortal brighter
Every year.
In that realm of light supernal
There are no years;
As eon follows eon, still eternal,
We'll count no years.
With friendship never ceasing,
And pleasure still increasing,
We will live with joy unceasing
Through time's unending years.

The Proposed Sunday Law.

Rabbi Voorsanger in his paper, *Emanuel*, remarks as follows concerning this obnoxious measure:

The California Legislature, as usual, is beset by a number of cranks, amongst whom the Sunday-law crank deserves the first place. It seems whenever the Legislature assembles, these people must obtrude their obnoxious presence for the purpose of showing to what extent their religious selfishness will carry them. The advocates of the Sunday-law are totally ignorant of the fact that they constitute but a powerless minority in this country, and whilst we have every disposition to respect their rights to be idiots, we consider it a source of offense on their part to ignore the religious opinions of the great majority of their fellow citizens. We speak advisedly in this matter and have the figures to prove that they who are seeking to impose a sumptuary Sunday law upon the Commonwealth are in so small a minority that they cut no figure in the disposition of legislation.

The Roman Catholics to a man are and always have been opposed to the Puritanical Sunday law such as is contemplated by its advocates. And their numbers vastly exceed the Protestants of San Francisco or elsewhere. Add to this the Jewish representatives as well as the great body of citizens who are not affiliated with any religion, yet whose sentiments deserve to be respected, and it is a clean case against the obstructionists, who by the introduction of the Sunday law seek to break the peace and disturb the harmony that now prevails among the citizens.

To these should be added the liberal church-members, the free-thought people and Spiritualists, and then we have a vast army who will not tolerate any Puritanical Sunday laws, as proposed by the Sunday cranks.

"Sada," the Ohio girl, who has been making a sensation in Europe as a hypnotic violinist, is said to possess a power which defies explanation by the doctors, either of medicine or music, (says the *Philadelphia Times*). As soon as the notes of 'Sada's' violin begin to steal through the concert chamber, a lethargy seizes the audience, and they fall asleep. This is an art that all amateur musicians should strive to master."

Rev. W. D. Crabb, a Methodist minister, recently of Gilroy but now of South San Francisco, has appealed to the Superior Court for a divorce from his wife, stating that she treated him with extreme cruelty; while Mrs. Crabb accuses her husband of entertaining an unlawful regard for a young lady of the choir.

Those persons in the churches who point to some "black sheep" among the Spiritualists will do well to look at home occasionally and see the "black sheep" they have among themselves.

This is not a single case. The daily papers record many of such instances. The Rev. Frank E. Vance, pastor of the Grace M. E. Church, Piqua, O., confesses that he met a young lady of Cincinnati, while on his way to Pittsburgh to attend the Knights Templar conclave last fall; that he called upon her several times during his stay in that city and upon one occasion took her to the theater. During the holidays he went to Cincinnati, was entertained by her for supper and spent the evening playing cards and other worldly amusements. He corroborated Miss Henry's story to the effect that he had made her several "proposals," despite of the fact that he is a married man and has a child.

Rev. E. H. Hall, formerly minister of the Unitarian Church in Cambridge, has written a book of special interest to students of ecclesiastical history. It is entitled "Papias: A Study from the Second Century." Mr. Hall is a fine scholar and an excellent writer. Houghton, Mifflin & Co. will publish his book.

A ghastly discovery was made at a village cemetery near Pendleton, N. Y., when the body of James Rigley, a prominent man, was exhumed for the purpose of holding an autopsy to ascertain the cause of his death. The glass covering the casket was broken and the distorted features of the corpse, the position of the hands and feet, together with a number of blood spots on the face, showed that he was buried alive. After an attack of grippe, Dr. Monterey declared Rigley dead. On Saturday the funeral was held. During this time the supposed corpse showed no signs of life.

Dr. Benjamin F. Trueblood, Secretary of the American Peace Society, has written an important little book, urging and showing the practicability of "The Federation of the World." Houghton, Mifflin & Co. will publish it immediately.

Life and death follow in unceasing vicissitude; winter prepares the earth for the genial influence of spring; the vernal warmth causes trees and plants to disclose their blossoms, which summer develops into fruits; the sea supplies, through the air, the rivers with their perennial streams; they return their waters to the deep—and thus all things perpetually revolve in an undeviating round.—Sel.

It is not possessions which weights the ego to earthly conditions. The evil comes, when the ego is made unhappy by the lack of them.—Her Bungalow.

Dr. Peebles and Dr. Moody.

The Rev. Dwight L. Moody, the noted Evangelist, was in San Diego, Cal., last week and Dr. J. M. Peebles, after hearing him preach, wrote a letter to the *Vidette* which caused quite a stir in that city, selling out the Sunday edition in short order. The demand being so great it was re-published in the next issue.

Dr. Peebles offered Dr. Moody to accompany him on a trip around the world, as twin Evangelists. If Dr. Moody would develop the spiritual faculties as laid down in the New Testament, he said they could work together in harmony and very soon convert the world.

Dr. Peebles made a multitude of sharp thrusts in his letter, a few of which we reproduce, as follows:

Touching the matter of a future existence there is something above faith—it is knowledge. Have you, my dear brother, positive knowledge of a future conscious life? True, you have faith; you believe that there is a future life, but faith is not absolute knowledge. The New Testament Apostle expressly said: "Add to your faith * * * knowledge." Again the Apostle exclaimed: "For we know that if this earthly tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens." Have you this knowledge? How did Paul know of this house in the heavens? Why, he had trances and visions, and heard the spirit voice, as do many Spiritualists to-day. Peter and Paul, both, were trance mediums. Have you ever been entranced, my dear brother? Do any of the signs and spiritual gifts follow you that Jesus said should follow those who believed on him? If you were to take up a deadly serpent would it not sting you? Do you lay hands on the sick and heal them? Are you entranced, speaking in tongues? Why not, after a brief prayer, sit daily for trance development? If you could only become entranced, and like the evangelists of Christ's time speak with tongues, I having the gift of inspiration and the gift of the interpretation of tongues (according to the scriptures), could interpret for you, and so we would become co-evangelists in evangelizing the world.

Inasmuch as you "walk by faith" rather than by sight, or knowledge of the deep things relating to the future, I would suggest, if it would not be asking too much, that you dismiss your meeting Friday evening, and, going over to Lafayette Hall, get through the mediumship of Mrs. Maud L. Freitag (formerly a schoolgirl in this city, and a good woman), the positive knowledge of a future conscious life. These demonstrations of the spirit through her instrumentality are genuine and undoubted. They astonish skeptics and convert infidels. The master Jesus, whom we are required to follow and imitate, talked you know, with the spirits, Moses and Elias on the Mount. They had been long in the spirit world, and recently I had a long conversation with John the Baptist, who, while in the spirit realms of blessedness, is seemingly more conversant with every chapter and verse of the Bible than any thousand preachers that I ever knew. He declared Christ—the living Christ—to be the sun of righteousness; and, to our planet, the central source of Divine light and love.

Or, would you prefer to invite Mrs. Freitag over to the Methodist church, with the Rev. Mr. Pitner's consent? and so, while standing upon the platform with her, you might hear through her mediumship, telegraphic sounds from the silence—where you might receive clairvoyant messages and communications from your loved in heaven, thus enabling you to rejoice in the knowledge of a blissful immortality. These public demonstrations by your side on the platform would startle the carping atheist, arouse the church back-sliders and touch the icy souls of materialists and agnostics with the fire of gospel truth—a very prelude to the incoming pentecostal season for which you devoutly prayed. This lady, afire with the holy spirit, would show by signs and wonders and angel ministries that she is really a believer in Christ. You know, dear brother, that he promised these signs should follow those who believed in him. Further, he said: "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, for I go to my father."

In your sermon upon "the spirit," and a double portion of the spirit, you said that we might have a Pentecost right here and now. And yet, if a Pentecost should come, as of old, with cloven tongues like fire; and if believers should begin to speak with other tongues, exhibiting signs and wonders, I fear that you would not only be "amazed," but in the fact of your sons and daughters prophesying, and of your young men seeing visions, as the scriptures teach, you would be among the first to cry out, "Satan! It is the work of the devil!" Jesus and the Apostles were similarly accused. It was ever thus. The world slays its saviors and then thousands of years afterwards, builds costly monuments over their tombs.

In Illinois there is a bill before the Legislature entitled "An act to restore medical freedom to the people"—one of the provisions being that "all citizens not under conviction for crime are entitled to the right and privilege of selecting their own physicians, and to compensate them for services rendered." Should it pass into a law it will do away with the former enactment which prohibited the citizens of that State from employing anyone they may desire to treat their maladies. Monopolies in any department of life are a hinderance to civilization and a curse to humanity. They should all be abolished. In the case of the doctors, it is a cruel tyranny to make it a crime for any one to employ a person who can relieve physical suffering, but who may not have a parchment from some college.

The person who is steadily pursuing a course for the good of humanity whether it be for the uplifting of the race, or teaching the philosophy of life, here and hereafter, cannot stop to notice the snarling of every passing dog, or reply to the falsehoods that are peddled about by the envious or the vicious. Let them "bark" and "bite," if they will—the honest worker cannot be injured by such, even though it may be hard to bear, and difficult to keep a sweet disposition. The snake when infuriated sometimes swallows its own tail—so with envious mortals, they will, in the fury of their assault, injure themselves instead of those they endeavor to defame, traduce or vilify. Exercise patience, keep at work, and all will at last come out right.

The "fakers" from the East are coming to the Coast, and we sound the note of warning. On Sunday, Feb. 12, the Denver, Colo., daily papers were filled with flaming advertisements of Clairvoyants, etc., using three or four columns for each one, costing from \$500 to \$1,000 to each person, for the announcement in all the papers in that city for a single day. Let every one beware. Give them a cold reception. There are too many everywhere now, but their number is rapidly increasing.

Mr. J. G. Harris, Montana, writes: "The RELIGIO-PHILOSOPHICAL JOURNAL is even a little better now than it ever was before. It needs no endorsement; it speaks for itself." That is the general opinion, and is very encouraging to the present editor.

The subject of the character sketch in the February *Review of Reviews* is Aguinaldo, the Filipino insurgent leader. A very remarkable career is here outlined, by one who has known the young leader intimately. The article is illustrated from interesting photographs.

Kissing the Bible when taking an oath is the next fossilized custom to go. It is dirty, contagion-breeding, and entirely useless.

Good is an ever-present reward; evil is an ever-present punishment. There is no need of waiting for a hereafter to realize this truth.

The Reviewer.

SPIRIT SLATE WRITING, and Kindred Phenomena, by William E. Robinson. 146 pp. 66 illustrations. Price \$1.00. New York: Munn & Company.

Although Mr. Robinson states, in a private letter, that he is not a "denouncer of the genuine spiritual manifestations or of honest mediums," yet he admits that he was for many years the right-hand man of the late Alexander Hermann and was also associated with Kellar, and was therefore engaged in the illusions for which Hermann was famous. He explains and illustrates how much of the phenomena *may be done* and would have his readers imagine that they are so done by mediums. But unfortunately for him, thousands of persons all over the country have had under the strictest test conditions, manifestations that he does not and can not account for. The "tricks" and "dodges" that are illustrated and described in his book are but the common illusions, and do not explain away the positive demonstrations of spirit power through mediums, which are known to be facts, indisputable and undeniable.

The book may serve some kind of a purpose in the way of guarding the investigators from imposition, by unprincipled fakers, who are to be found everywhere—not only in the ranks of Spiritualism but in every department of life do they abound, to deceive the unwary.

The book is nicely gotten up, but is really arrayed against the phenomena of Spiritualism. Those who are opposed to Spiritualism will use it to the detriment of the phenomena.

THE MYSTERIES of the formation of the Earth, the rising and sinking of continents, the introduction of man and his destiny revealed in God's own way and time, by Ira C. Fuller, Brookville, Pa. 225 pp. Price \$1. For sale at this office.

This volume consists of 38 communications from ancient spirits concerning earth and its inhabitants. In the Introduction we find this explanation concerning the communications: "The events of this volume were given by spirit Josephine through the mediumship of Mrs. M. T. Longley, the controlling spirit Josephine, claiming at the time to be en rapport with a band of ancient spirits, from whom she received the matter which this volume contains. Josephine is a member of an advanced spirit band, who have selected the publisher of this work as the recipient of their intellectual and instructive favors. The various intelligences of this spirit band of workers have communicated to Mr. Fuller through different media in such a manner as could leave no doubt in his mind as to their veracity and intelligence, and as to the similarity of intellectual vigor and of personal characteristics as manifested through each media."

It gives graphic accounts of the prehistoric times and races which have inhabited this planet, and will be read with great interest.

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Those who look lightly on this subject or refuse to buy the book, spite themselves, for the author can afford to do without the small sum he would receive from them, while no one can afford to be without this work at any price.

We club this with the JOURNAL and send it one year and this book for \$1.50—a saving of 50 cents to each subscriber.

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The Departing Spirit.

[This poem is by Alexander Pope, who, in writing to his friend Steele, said: "It came to me the first moment I waked this morning."]

Vital spark of heavenly flame,
Quit, O quit this mortal frame,
Trembling, hoping, lingering, dying;
O the pain, the bliss of dying!
Cease, fond nature, cease thy strife,
And let me languish into life.

Hark, they whisper! angels say,
"Sister spirit, come away!"
What is this absorbs me quite?
Steals my senses shuts my sight,
Drowns my spirit, draws my breath?
Tell me my soul, can this be death?

The world recedes, it disappears;
Heaven opens to mine eyes, mine ears
With sounds seraphic ring!
Lend, lend your wings—I mount, I fly!
O grave where is thy victory?
O death where is thy sting?

So may it be when our time shall come.
HERMAN SNOW.



The Editor is not responsible for the opinions of correspondents.

In Re Mrs. B. B. Hill.

TO THE EDITOR:

We take this method of tendering our grateful thanks to the many friends who have manifested their kindly sympathy by mail and otherwise, in our bereavement for the loss of the earthly presence of wife and mother. We would be glad to respond to each friend direct, but time and circumstances prevent. Will our many friends kindly accept this brief, though heart-felt acknowledgment of their tender sympathy and fraternal regard for the departed one, who scattered seeds of kindness all along life's way, even unto the end, and whose religion was to do good, and help the needy.

B. B. HILL,
M. E. CADWALLADER.

Letter from San Diego, Cal.

TO THE EDITOR:

Mrs. Maude L. Freitag gave one of her ballot seances in Lafayette hall, on Tuesday eve., Feb. 7. This was the writer's second opportunity to study her phase of mediumship, and I am now fully convinced of its genuineness, the accusations of the fraud-hunters to the contrary notwithstanding.

Mrs. Matheson, a medium who had never appeared before the public, played the organ, under spirit control and while in a dead trance, as was demonstrated by her utter unconsciousness of pain, when pricked with a pin. Her mediumship comprises a number of phases, all of which only come under the hypnotic influence of her husband. Mrs. Matheson is an accomplished musician, playing many different instruments; but the music that is produced through her, under control, differs from any ever heard. Professors of music say that they can only describe it as "a perfect harmony of beautiful sounds." Her chief music control is a Highland Scotchman, one of her husband's ancestors who had no technical knowledge of music. He makes the parlor organ peal forth, sometimes in thunderous tones, the wild music of his race and time. There is no form or regular time to his music, and keys are instantly changed without a discord.

Mr. and Mrs. Matheson are actively engaged in mining in the San Bernardino mountains and in the Mojave desert, where they are developing promising mines that they have found through the directions of their spirit friends.

As an illustration of the wonderful workings of the human mind, I wish to relate a remarkable experience of this medium's, while here last fall. There were three witnesses, besides her husband, to the incident, at this end, and Mr. and Mrs. John Brown, Sr., of San Bernardino, testify to the other end of it.

Mr. Matheson was in the act of writing to Mr. Brown, when his wife interrupted him, to tell him that some influence insisted on communing with him, there and then. Instead of its being one of their spirit band, Mr. Matheson was surprised to find that his visitor, so far as gesture, tone of voice, phraseology, etc., were concerned, was no other than Mr. Brown, who had come to make certain requests of him. The time was noted, and the whole communion, in detail, was sent in a letter to Mr. Brown, who, with his wife, was prepared for it, as, at that very hour, while asleep on his couch, he awoke, to tell Mrs. Brown that he had been with the Mathesons, as if in person, to make certain requests of Mr. Matheson.

It is to be hoped that the opportunity may be soon presented to the fraud-hunters and exponents of Spiritualism to duplicate, under equally strict test conditions, the various manifestations of spirit return and presence, produced through this medium, whose spirit band will not allow any manifestations, susceptible of counterfeit under like conditions. Whoever undertakes to explain away, by legerdemain, any of the manifestations produced through this medium, must be prepared to endure severe physical torture—whose harmlessness upon her body amazes surgeons. M.

Societies and Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion ONE INCH (10 lines), \$3.00 per month.

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Local News Summary.

Edited by M. S. NORTON.

State Board Meeting.—The next meeting of the State Board will be held on Saturday, March 4. Societies, mediums, and others having business to bring before this meeting will please take notice.

Valentine Party.—The Children's Progressive Lyceum last Sunday evening held a Valentine Party at headquarters, 909 Market St., last Wednesday evening. The exercises opened with a piano solo by Mrs. Vena Eaton, followed by a recitation by Philip Zuerin. Violin and piano duet, Misses Blanche and Olive Thiel. Song, Mary Hitchcock. Song and dance, Miss Pearl Bryson. Recitation, Miss Gertie Grant. Piano solo, Miss Lena Clarke. Recitation, Miss Bessie Jolly. Vocal solo, Miss Daisy Place. Song, Little Gertie Ludwig. Violin and piano duet, Mr. Collins and Mrs. Sadie Cooke. Then followed the opening of the Valentine Post Office, and in the distribution of favors all were remembered. Mrs. Eaton began the dance music, "and they all joined in." The attendance was large and select, and all the arrangements were perfect. The Lyceum may be proud of its Valentine Party.

Mrs. Bell's Meeting.—The subject of a lecture last Wednesday evening by Mr. Tuttle was, "The Altruism of Nature." The analogy of nature's co-operation, and the altruistic tendency of social and economic conditions among men was clearly shown. The lecture was full of interest for thinkers. On Feb. 22 Mrs. Bell speaks on "Evolution and Astrology," at 1412 Mission St., at 8 p. m. All are welcome.

Fraternal Hall, Oakland. was crowded to the doors on Sunday Feb. 12, the occasion being the second appearance this season of Dr. Max Muehlenbruch, the renowned prophetic seer and psychometrist, who held the audience spell-bound for over an hour by his wonderful messages and readings. The doctor seldom, if ever, fails to have his tests recognized, and those of Sunday proved no exception to the rule. The music was excellent, and a better pleased audience has seldom gathered in Oakland. E.

Universal Spiritual Association.—"Will-power," its definition, functions, and attributes, seemed to baffle the analytic minds of the talking thinkers, who assembled at 20 Eddy St., last Sunday. Some new and valuable additions have been made to the active membership of late, and some of the old-timers are learning to "give and take" with the utmost good humor. The same subject will be continued next Sunday at 12 m. sharp.

Ladies' Aid Supper.—Friday evening, the 24th inst., this Society gives its monthly supper and dance. Supper from 6:30 to 9. A musical program and social dancing will be the entertainment of the evening. You cannot to miss this.

Progressive Spiritualists.—On last Sunday evening the services opened with singing "Island of Sometime" and "Home of the Soul," Mr. Wm. Rider presiding, and Mrs. Sadie Cooke, pianist. The president, after making the usual announcements, spoke a few words upon the subject of Altruism or the law of mutual aid. Mrs. Lillie then delivered one of those famous lectures for which she is noted. The subject was, "The Influence of the Higher on the Events of our Lives." She said that a belief in the existence of higher powers, which do influence our lives to some extent, has been the foundation of every religious belief in the world. Man has given this power many names, and ascribed its effects to many causes, but to-day we know that it is the operation of decarnate spirits, and this proposition can be proven scientifically. The temples erected for the worship of gods who can be cajoled, flattered, influenced, and placated, must soon be occupied as institutions of learning. Communion between two harmonious minds widely separated is an accomplished fact in science, and it matters very little whether the minds be clothed with matter or not. We find fault because spirits do not help more in a material way, but they do help more than we know. They cannot change the law of life, and make thistles grow upon fig trees, or change the color of a rose, without changing conditions. Better results will follow, if instead of bringing the spirits down to our plane of life, we would ascend to theirs. The lecture closed with an improvised poem upon the subject of the lecture. Mr. Lillie sang a solo and Mrs. Lillie dismissed the audience with an invocation to the higher powers.

Circle of Harmony.—At Occidental hall, last Sunday, the attendance was good, and the subject of "Healing" was discussed from many standpoints, by Dr. Carpenter, Mr. Oldwine, Attorney Welker, M. S. Norton, Walter Hyde and Mr. McNorton. The ladies were represented by Mrs. Logan, Mrs. Gray, Mrs. Evans, and Mrs. Stoddard. Next Sunday Mrs. Owen, of Los Angeles, will exhibit spirit pictures, at 305 Larkin St., at 1 p. m.

Dr. York's Farewell.—Last Sunday evening this noted liberal orator delivered his farewell lecture in lower Scottish hall. His topic was, "The Science of Life." This was one of the best lectures ever delivered in this city, and was listened to by a good audience. Dr. York is always welcome and appreciated in San Francisco.

Mrs. Drew's Meeting. last Sunday evening was a benefit for a deserving family and was well attended. She was assisted by Mrs. H. A. Griffin and Mrs. Jennie Robinson. Their spiritual work was excellent and well appreciated. Next Sunday the meeting will be free, as usual. All welcome.

Mme. E. Young, who has been ill for several weeks, is not yet convalescent. There are many kind inquiries at this office as to her condition. All the friends express sympathy and hope for her speedy recovery.

Mission Lyceum Party.—The session of this Lyceum last Sunday was largely attended and was addressed by Mrs. Addie L. Ballou and others. On Wednesday evening, Feb. 22, the managers will give a Continental Party in Excelsior hall, Mission St., between 19th and 20th streets.

Edward B. Payne will give a course of lectures on the leading themes of Walt Whitman's poems, at Ceres hall, 621 O'Farrell St., San Francisco, at 8:15 p. m. The first will be given next Monday, Feb. 27, on "The Chant of Personality;" on Tuesday, March 7, on "This Puzzle, the New World," and on Tuesday, March 14, on "Germs of a Greater Religion." Tickets 50 cents for the course; 25 cents for a single lecture. The friends of Walt Whitman should fill the hall.

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DEAR DOCTORS:—I have been taking your medicine for two months with great satisfaction. I am now as well as I can expect to be. I shall recommend you and your treatment to all persons ailing, as far as I can. Yours truly, H. J. VOGT, Dec. 15, 1898. Leon, Iowa.

MY DEAR FRIENDS:—I wish to thank you for my health. I am like another woman. Accept all the thanks a grateful patient can give. Gratefully your friend and well-wisher, Mrs. F. C. GRAY, Benavides, Tex. Dec. 21, 1898.

DEAR DOCTORS:—I feel stronger and better than I have for the past 18 years. Words cannot express the thanks I owe you for what you have done for me. Your grateful friend, Mrs. H. C. HUTTON, Seattle, Wash. Dec. 26, 1898.

What a grand and exalted life you are living—"scattering seeds of kindness for the reaping by and by," and bringing joy and thankfulness to weary hearts all over the land by your restoring powers. May God and the good angels bless you. Truly and sincerely your friend, Mrs. Cecile R. Hyde, Cordele, Ga. Dec. 29, 1898.

DEAR DOCTORS:—I feel your psychic power very keenly. When tired, I think of you and come in touch with you, and through my whole frame comes that undefined tremor, and I am rested. Yours gratefully, ELISA S. SWARTZ, Jan. 4, 1899. Laconia, N. H.

DEAR DOCTORS:—I am better than I have been for six years. Am very grateful to you for this. Very truly yours, Mrs. Mary L. Hoag, Chicago, Ill. Jan. 16, 1899.

MY DEAR DOCTORS:—I am heavier than I ever was before; have gained about 20 pounds during the past two months. I am very thankful to you for your kindness and assistance. Most sincerely yours, F. W. HAVES, Macedon, N. Y.

DEAR DOCTORS:—I am happy to say that I am well. I can never feel too grateful for your kind attention to me, which has cured me. I wish you good success in your grand work, and that your life may be full of peace and happiness. I hope you will be long spared to continue your good work. MAGGIE POLSON, Moline, Kansas.

DEAR DOCTORS:—My wife is well. Accept our thanks for the treatment you have given her. Wishing you success, we are, fraternally yours, J. M. FELLOWS AND WIFE, Jan. 23, 1899. Ottawa Sta., Mich.

DEAR DOCTORS:—I am very thankful for your treatment and medicine. I feel quite well now, and can rest good nights. Your medicines were received the 3rd of December, and I do not think I will need any more. Will

recommend your treatment and medicines to all I can. Yours truly, SARAH A. POOLE, Jan. 5, 1899. Forty Fort, Pa.

DEAR DOCTORS:—I do not remember that I have felt better (not quite so strong perhaps) in ten years than at present. Very truly yours, Mrs. HATTIE E. LINSLEY, Feb. 1, 1899. Bradshaw, Neb.

DEAR DOCTORS:—Your medicines were received only last week, and I feel so much improved I can hardly believe myself. I have poised so long on the threshold of eternity, looking for the door to swing open and bid me enter, that I feel as if I was thrust back into a sea of action without my consent. Thanking you for your kind care and attention, I am, Truly, JANE A. SAYLES, Dec. 14, 1898. Rochester, N. Y.

MY DEAR DOCTORS:—I am feeling so much better than I have ever felt before, that I am encouraged. And I must thank you for it. Yours with respect, Mrs. L. E. MURRAY, Feb. 2, 1899. Westgate, Iowa.

DEAR DOCTORS:—I am happy to say that I am a well woman. Your psychic treatment and medicines have done wonders for me. I have been educated and healed in mind and body. Accept my thanks for what you have done for me. Your grateful friend, Mrs. H. C. HUTTON, Anacortes, Wash. Jan. 30, 1899.

DEAR DOCTORS:—My health is improving every day. Thanks to your kindness, I shall always feel grateful. MELVINA SYLVESTER, Jan. 29, 1899. Jasper, Ore.

DEAR SIRS:—I am doing finely and feel almost like a new being. I think you two doctors are wonderful. What you have done for me is almost a miracle. I thank you both for the thought and interest you have taken in my case, and may heaven's divinest blessings be with you, is my desire. Very truly yours, Jan. 31, 1899. EMILY TRIPP, Avon, Mass.



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DEAR DOCTORS:—Your diagnosis of my case was very correct indeed. Yours very respectfully, LUCY M. CHAPMAN, Jan. 18, 1899. River Rouge, Mich.

DEAR DOCTORS:—Your diagnosis of my case is correct, and I feel satisfied with it. Sincerely yours, CHAS. E. STRANGER, Feb. 1, 1899. Avon, Mass.

DEAR DOCTORS:—I received a correct diagnosis of my case. I thank you very much. Yours respectfully, Mrs. H. R. ARBOTT, Jan. 14, 1899. Lynn, Mass.

DEAR SIRS:—I received a diagnosis of my case, and it was correct. Yours very truly, HENRY A. BACON, Dec. 18, 1898. Boston, Mass.

DEAR FRIENDS:—I want to thank you for your kindness in sending diagnosis. I find the symptoms are all correct. HATTIE E. WELDON, Feb. 3, 1899. Caro, Mich.

GENTLEMEN:—I believe every word of your diagnosis is true. Very respectfully, Mrs. Mary E. MYERS, Hoaglin, O. Feb. 3, 1899.

DEAR SIRS:—The diagnosis of my case was perfect in every respect. G. W. BETTERIDGE, E. Liverpool, O.

DEAR DOCTORS:—Received your diagnosis of my case, for which I thank you, and which was correct in every respect. Very respectfully yours, Mrs. M. B. NICHOLS, Feb. 4, 1899. Whitewater, Wis.

IF ILL, send your name, age, sex, and one leading symptom, and receive an ABSOLUTELY CORRECT DIAGNOSIS Free of Charge. Address

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